

FILE COPY

PENTECOSTAL EVANGEL

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT SAITH THE LORD

SEPTEMBER 30, 1979 • TWENTY CENTS



- Developing the total boy
- Together in mission
- Look for the tops of the mountains
- Tin and the silver mines
- Not all marriages are made in heaven
- Freedom, religion, and ball-point pens

OCTOBER 7-13 IS ROYAL RANGERS WEEK

Photo by Lonnie Selstad

Reality

*I've found Him in the forest place
Where shafts of sunlight spilled
In dappled patterns like green lace,
And how my soul has thrilled!*

*I've found Him where the billows break
Upon a coral reef.
I've found Him where bereavement mourns
In hopeless unbelief.*

*I've felt His hand upon my own
Within the hurricane,
And rested in His firm embrace
Upon a bed of pain.*

*His searching eyes have met my own
Within the marketplace,
And where the goldenrod grows lush
I've seen His gentle face.*

*Beside still streams I've felt Him near,
And in the hush of night.
Amid uncertainty and change
He's been my chief delight.*

*Don't try to tell me He's too rushed
With big, important things
To take the time to walk with me
And share my wonderings.*

*I've felt His touch—and that's enough!
I've heard Him speak to me.
How could I doubt the living proof
Of His reality?*

—MARY MASON

O Majesty!

*He is God. He hung the world on nothing.
Yes, He is God. So wonderful is He.
And I am His. Part of His great creation.
I stand in awe before His Majesty.*

*He is God. He saw my heart's sad longing.
Yes, He is God. His grace has made me free.
For only He could pay my price for sinning.
I weep when I behold His love for me.*

*He is God. He painted hills and sunsets;
His finger traced the river to the sea.
He tells me to prepare for His returning;
He plans a vast eternity for me.*

*O Majesty! I'll own no other Sov'reign.
In life or death, no other deity
Will have my love, my worship, my devotion—
I stand in awe before His Majesty.*

—BETHELL M. HICE



Redwood Empire Association photo

What God wants from us

Men have used the most lofty expressions in human language to try to define God.

For example, the Westminster Shorter Catechism says: "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."

William Cowper, who wrote, "There Is a Fountain Filled With Blood," said: "In all the vast and minute we see the unambiguous footsteps of God, who gives its luster to the insect's wing and wheels His throne upon the rolling worlds."

Joseph Joubert, the French philosopher, told us: "We know God easily, if we do not constrain ourselves to define Him."

These are but poor attempts to understand or explain God. Of course, all such efforts are doomed to fail—because if we could understand and explain Him, He would not be God.

But, wonder of wonders, this Almighty God wants our worship. Jesus said: "True worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4:24).

He longs for us not merely to pray and read the Bible, but to kneel before Him and be quiet while the Holy Spirit tells us of the Glorious One.

God wants our worship.

—DOROTHY C. HASKIN

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Keynote message at the
38th General Council

TOGETHER . . . IN MISSION

Just before Jesus' ascension the disciples asked: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

The disciples were concerned about their personal welfare. Jesus was concerned about a lost world.

His reply to the disciples' question gave emphasis to the mission of the church: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7,8).

The disciples waited in Jerusalem as they had been instructed; and after the Holy Spirit was poured out upon them, it was evident they were *together in mission*—the greatest mission ever given.

This togetherness in mission resulted in the gospel reaching the uttermost parts of the earth, and it has reached down to us in this generation.

The thing I like best is that togetherness in mission was not confined to the early days of the Church. It is with us to the present hour.

As we consider this spirit of togetherness, let us think first of

THE BASIS OF TOGETHERNESS

What is it that bound believers together in the early days of the Church? What is it that binds the Assemblies together today?

A member of an East London church was asked how they were getting on at the church of which he was a member. "We are quite united," he replied, "for we are all frozen together."

Thank God, this is not the basis of the togetherness of the Assemblies of God. Throughout our 65 years there has been a studied effort to be together in mission on the basis of the same principles which united believers in the early years of the church age.

It is good for us on our 65th an-



General Superintendent Thos. F. Zimmerman addresses the Council at Baltimore on the opening night.

Photo by Phil Stovall

By THOS. F. ZIMMERMAN *General Superintendent*

niversary to remind ourselves that two unifying factors in New Testament times were doctrine and mission.

Bible Doctrine

As we look at the early days of the Church, we notice prominence of doctrine was a characteristic among believers. They wanted to make sure that everything squared with the Word of God.

Luke wrote in Acts 2:42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

There is no substitute for the preaching, teaching, and study of God's Word. When people are well acquainted with sound doctrine, they will immediately recognize that which deviates from Biblical precepts.

During World War I there was a flood of counterfeit money in circulation. The problem was so serious the

government conducted seminars to help people in the banking business recognize counterfeit money.

According to James M. Gray, one Ohio banker who took the 14-week course described it as the hardest piece of mental activity he ever encountered. The banker said that in the 14 weeks they never handled one piece of counterfeit money.

The theory was that if these people became thoroughly acquainted with the feel of the genuine, they would recognize the counterfeit as soon as they touched it.

This has a great lesson for us. If we become thoroughly acquainted with the teaching of the Word, we will immediately recognize false doctrine when it appears. This is why we need good doctrinal preaching and doctrinal study.

Not too many years after Pentecost, people entered in who wanted to subvert the doctrinal position of the Church. This happened at Ephesus, and the Lord commended the church at Ephesus for its discrimination. He said: "I know thy works, and thy labor, and thy patience, and how thou canst not bear

continued on next page



Photo by Phil Stovall

The members of the Executive Presbytery and their wives were presented to the 38th General Council in the Monday night service. All officers serving 2-year terms were reelected at this council. From left to right are: the N. D. Davidsons, the Richard W. Dortches, the Paul E. Lowenbergs, the R. D. E.

Smiths, the J. Foy Johnsons, the J. Philip Hogans, the G. Raymond Carlsons, James E. Hamill, the Thos. F. Zimmermans, the Dwight H. McLaughlins, the Joseph R. Flowers, the Raymond Hudsons, and the Roy Weads.

Together continued

them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars" (Revelation 2:3).

The church was not so gullible as to embrace every fad and variation of teaching which came along. They heeded Paul's instruction to "prove all things; hold fast that which is good" (1 Thessalonians 5:21).

In every generation there have been those who wanted to make experience the basis of togetherness.

In the first formative months of the Assemblies of God there were those who wanted to take the baptism in the Holy Spirit as a basis of fellowship in our fledgling movement. We can thank God that wise leadership in one of the early General Councils (1916) kept us from falling into that trap. It was decided that *doctrine*, not *experience*, should be the basis of membership.

One thing which has kept our Fellowship strong and aggressive in mission has been our concern with

sound Bible doctrine. This has and always must be of paramount importance. If we wander from the teaching of Scripture, we will have lost a primary unifying factor.

Bible Mission

People of the Assemblies of God have always taken the Great Commission seriously. They did in 1914, and they are still doing it today. We believe that what Jesus said to the disciples just prior to His ascension is as binding now as it was then. Our mission today is still to go into all the world, and preach the gospel to every creature.

Our mission today is still to be witnesses to the uttermost parts of the world in the power of the Holy Spirit. We thank God that we have a worldwide constituency of 9 million. But this does not indicate the task is done.

Under God I envision a greater implementation of the Great Com-

mission in the future than we have seen in the past. God has raised up our Fellowship for this hour, and by His grace we will meet the challenge.

In a meeting of our Charismatic Resource Committee this year I pointed out that our task is not to proselyte from other churches. There are so many unsaved everywhere that each of our churches needs to continue its outreach.

We wish that every denomination would accept the truth of the baptism in the Holy Spirit and move forward in these times. Unfortunately many denominational friends who are being filled with the Spirit are being rejected by their denominations. We will always have an open door for those friends who find themselves in agreement with what the Assemblies of God stands for. In fact, in a recent meeting of the Executive Presbytery, notice was taken that in one 2-month period 63 ministers of other denominations, who were filled with



Leading the Communion at the 38th General Council were the executive officers of the Assemblies of God. Left to right: Joseph R. Flower, general secretary; Thos. F. Zimmerman, general superintendent; G. Raymond Carlson, assistant general superintendent; Raymond Hudson, general treasurer.

the Spirit, came into the fellowship of the Assemblies of God.

We welcome these friends and ask that all of us together will ever keep our mission before us.

THE NATURE OF TOGETHERNESS

Diversity in Unity

As we think of the togetherness of the Church in general and our Fellowship in particular, we are quickly aware that our unity is not at the expense of individuality.

Paul emphasized the principle of diversity in unity when he compared believers to members of a body. The body is one, but members of the body are different in nature and function.

Sometimes people feel they are not needed because they are not like others. Nothing is farther from the truth. Everyone, regardless of how insignificant he feels, is necessary to the total work of God.

Sir Michael Costa, an able musician, was conducting an important rehearsal. He stood before the hundreds of musicians and singers wielding his baton. The mighty chorus filled the building.

The thunder of the organ, the rolling of the drums, the clear ringing tones of the cornets, the clash of the cymbals, and the beautiful notes of the stringed instruments combined to make splendid harmony.

"Stop!" ordered the conductor. "Where is the piccolo?"

Astonishment fell over the entire group as they realized that above the immense choir and powerful orchestra, Sir Michael Costa had missed one small note.

In like manner, every member of the body of Christ is important.

Individuality does not destroy unity; it enhances it. It makes the body able to accomplish what it couldn't do if every member were the same.

When we look at growing churches, it becomes evident that while the doctrinal position is the same, methods of reaching the world vary. Rather than lamenting individual differences we should rejoice

because of the different ministries God has placed in the Church.

The Leadership of the Holy Spirit

A second distinctive of the Church's togetherness is the ministry of the Holy Spirit.

Whenever two or more people get together, there is always the potential of division. As we look back over the 65 years of Assemblies of God history, we cannot help but marvel at the way the Holy Spirit has kept us together in the fulfillment of our mission. There have been issues which needed resolving, but our experience has been like that of believers in the early days of the Church when they faced a certain issue. Acts 15 gives an account of this incident.

The Church faced the problem rather than ignoring it. They heard from all, including those who might present varying positions. Then when it was all over, they were able to say, "It seemed good to the Holy Ghost, and to us . . ." (Acts 15:28). The result was that they continued in fulfilling the Great Commission.

THE POWER OF TOGETHERNESS

Whenever we look at human experience, we cannot help but be im-

pressed with the power of togetherness. For when all have properly assumed God-given responsibility, the seemingly impossible has become possible.

This is illustrated by the suspension cable principle which Washington A. Roebling employed in constructing the Brooklyn Bridge. He made the great cables that held up the bridge from thousands of strands of wire about the size of a popsicle stick. The way he did this was to construct a special mechanism to "spin" the cable.

The greatest problem was to get the individual wires exactly the same tightness so each wire would bear its proper share of the burden. If some were too tight, they would carry too much and break. If they were too loose, they would carry nothing.

What a magnificent illustration of teamwork in the church. As each carries his own share of the burden, a great work is done for God.

The power of togetherness has been seen over and over again among God's people.

God promised Israel that if they kept His commandments, their

continued on next page

Together continued

enemies would fall before them. Then to illustrate the power of togetherness He said: "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight" (Leviticus 26:8).

This is the power of togetherness. In this case God indicated if 100 people work together, each person can become 500 percent more effective than when 5 work together.

Over and over again in Scripture the power of togetherness is evident.

Nehemiah pointed out that the walls of Jerusalem were rebuilt under the most adverse circumstances when the people came together with "a mind to work" (Nehemiah 4:6).

Gideon delivered Israel from the bondage of troops as the sand of the sea with only 300 men working together.

When we turn to the New Testament, we again see the power of togetherness.

After the Ascension the disciples returned to Jerusalem and an upper room. Luke reminds us that "These all continued with one accord in prayer and supplication" (Acts 1:14). The result was the outpouring of the Spirit on the Day of Pentecost and a great ingathering of souls.

After the religious leaders forbade preaching in the name of Jesus, Luke indicated the disciples "lifted up their voice to God with one accord" (Acts 4:24).

The result was a mighty manifestation of the Spirit in which:

1. The place was shaken where they were assembled (Acts 4:31).
2. They were all filled with the Holy Ghost.
3. They spake the Word of God with boldness.
4. Multitudes were added to the Church (Acts 5:14).

When we look back over the 65 years of Assemblies of God history, we cannot help but marvel at what has been accomplished. The secret of this accomplishment has been the one accordness which has pervaded our Fellowship. God has blessed this unity and will continue to bless it as

we continue to live in accordance with His Word and seek to fulfill our mission in this hour.

THE URGENCY OF TOGETHERNESS IN MISSION

We thank God for the backward look. This gives us reason for rejoicing. But we also thank God for the forward look. This provides a great challenge.

The Lostness of the Unsaved

As we look out on the whitened harvest fields, a sense of urgency will grip our hearts. We will hear Christ's challenge: "Say not ye, There are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest" (John 4:35).

No one can look at the world today and not realize it is harvesttime. Not only is there an exploding world population, but also the uncertainty of life which every soul faces.

When we realize the lostness of the unsaved, our mission will become a divine compulsion, rather than something to trifle with. If we don't reach our generation, tomorrow will be too late.

We haven't been called to evangelize the past generation; it's too late for that.

We haven't been called to evangelize future generations. Should the Lord tarry, it's too early for that.

But we have been called to evangelize our generation. This is the now generation, and this is our task.

The Imminence of Christ's Return

Another reason for urgency is the imminence of our Lord's return.

When we get a vision of the lost, we will become so occupied in fulfilling our mission that we won't have time to speculate concerning prophetic uncertainties as the disciples did.

Jesus is coming! And when we stand before Him, we will have to give an account of how we exercised our stewardship. God grant that we will be able to say in that day, "We served the Lord acceptably; we did what we could!"

We might well remind ourselves of the great message William Carey preached in a past generation. His text was:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not" (Isaiah 54:2-4).

Then he packed his message into two emphases which have become well-known in Christian circles:

"Expect great things from God."

"Attempt great things for God."

This, by God's grace, will be our attitude as we contemplate the urgency of our mission.

We are grateful for the accomplishments of the past, but we will and we must attempt great things for God in the future.

CONCLUSION


As we celebrate our 65th anniversary, let us make it a time of rededication. Let us resolve that as we have given priority in the past to working together in mission, we will continue together in mission in the future.

Robert E. Speer, the great missionary statesman of years past, once pointed out that the two great phrases which the disciples heard last from the Lord were:

"The power of the Holy Ghost."

"The uttermost parts of the earth."

Then he observed that what Christ has put together, no man should divide asunder.

Let the cry of our hearts be: "O God, grant us 'the power of the Holy Ghost' that we may reach 'the uttermost parts of the earth.'" 



FREEDOM,

RELIGION,

AND BALL-POINT PENS

By ROGER L. CULBERTSON
Pastor, First Assembly
Defiance, Ohio

of freedom than any previous generation of Americans, but he has never known anything else. He assumes life has always been this way and always will be.

AS I HAVE already indicated, religion is another intangible blessing. And, without a doubt, it is even more difficult to teach a child the value and importance of this—especially if the child grows up in a Christian home filled with love.

He is not surprised when his Sunday school teacher tells him salvation is the gift of God's love. Since he has never experienced anything but love, he assumes it's something God owes him. He accepts the gift, but places no value on it.

IF WE WANT our children to grow up loving God and country, then we dare not allow these false assumptions to go uncorrected. Even though they freely enjoy the intangible blessings of freedom and religion, these privileges did not come without a cost. Someone, somewhere along the line, paid a tremendous price for them. So as soon as our children are able to understand, we must carefully and patiently teach them the truth.

Take time to read American history to your children. If you're traveling in the East, stop at Valley Forge or Bunker Hill. Take them to Philadelphia. Show them the Liberty Bell and the room where our forefathers signed the Declaration of Independence.

Above all else, read the Bible to your children. Explain in detail why Jesus Christ, God's only Son, was nailed to a cross on Calvary. Tell them how Christ suffered as those thorns pierced His brow and the whip lashed His back. Tell them Christ died to take away their sins and give them eternal life.

Then and only then will they begin to realize the value of God's gift of salvation. If we fail, they may end up despising these precious gifts and cast them aside like an old ball-point pen.

If you're my age, you can remember the excitement ball-point pens made when they first appeared. They sold for as much as \$4.95 each at first.

Besides being expensive, they skipped whenever the ball hit any oily substance on the paper; and those of us who were left-handed always ended up with a smeared paper, because our hand slid over the slow drying ink.

Despite their early disadvantages, ball-point pens marked the end of an era. Soon inkwells in our school desks dried out completely, and little boys had to invent new ways to show little girls how much they liked them. Before it had been easy to get a girl's attention: just dip one of her pigtails in the inkwell!

But almost everyone enjoyed the passing of the messy fountain pen. It scratched and blotted when you least expected it, and it often leaked its ink into the pocket of your best Sunday shirt.

Today's ball-point pen is an engineering marvel. With its retractable cartridge, skip-free ball, multi-colored and fast drying inks, it can write on any surface. Most amazing is its cost, sometimes as little as 19 cents.

BECAUSE ball-point pens are so inexpensive, modern youth take them for granted.

One day I noticed a young fellow planting seeds. Needing something to make holes in the soil, he grabbed a pen and set to work.

"Hey!" I said. "Don't you know you could ruin that pen?"

He glanced at it briefly and shrugged his shoulders. "It's OK," he answered. "I know where they're giving away better pens than this one."

"That's not the point," I replied.

"You're taking something of value and deliberately destroying it." Then I added, "One of these days you'll wish you had a pen, and then you'll be sorry."

He looked first at me and then at the pen. For a moment I thought he might listen to reason, but instead he let out a long, "Awww," and poked the pen back in the dirt.

I decided that if today's young people can't understand the value of a tangible object such as a ball-point pen, it's no wonder they can't understand the intangible values of freedom and religion.

IN THE YEARS immediately following the Revolutionary War, young people didn't have to be told about the price of freedom. Entire cities had been burned to the ground. Hardly a home escaped death. A son, a brother, or a father lay in some far-off grave, and hearts were heavy with sorrow.

But that was over 200 years ago, and, as Longfellow said, "Hardly a man is now alive, who remembers that famous day and year."

We can hardly expect today's young man to prize freedom as highly as we do. He enjoys a higher quality



A pastor tells what Royal Rangers has done for the men and boys in his congregations

DEVELOPING THE TOTAL BOY

In the fall of 1962 I surveyed my congregation of less than 100. We just had to get something going for boys. I made contacts with the Boy Scouts of America and started preparation for a troop to be sponsored by our church.

And then I saw it. There it was, in black and white! An article in the *Pentecostal Evangel* announcing an Assemblies of God boys program called Royal Rangers. I sent for the materials immediately and boldly began to form an outpost.

Five boys! That's right, when they all came, five boys comprised my first outpost. Eventually we got an outpost council and started a Men's Ministry group in our church.

"Pastor, you're wasting your time," some told me. "If others don't

care enough to do the job, why should you put so much time into so few?" Well, I didn't want any boy in my church to grow up saying nobody cared.

Out of the five original Royal Rangers in my first outpost, two are now in the ministry. One of the first commanders I enlisted is now a deputy district commander. The continuing influences of that outpost have seen several saved, filled with the Holy Spirit, and many men have found fields of useful service.

Later it was my privilege to serve as pastor of a church in another district with a considerably larger outpost. The contagion of men working with boys was just as real.

Now, in God's timing, I pastor a yet larger church averaging more than 800 in attendance, with a Royal Rangers outpost of 115 men and boys. I've shared this bit of biography to illustrate the point that Royal Rangers is a God-given pro-

gram that can help us reach, teach, and keep boys for Christ in any size church.

Royal Rangers means much to me personally, and to the church which I am privileged to serve as pastor.

FIRST OF ALL, Royal Rangers means *evangelism*. The Christian atmosphere of an outpost meeting gives a model for new boys to follow. A dedicated commander observes the boys in his outpost and personally carries a burden for their salvation. Linger-ing after a meeting, sitting in the car, or any casual setting provides opportunity for a man to lead a boy to Christ. And, I'll tell you, the boys are leading other boys to Christ too.

When the fire burns low at the campout council fire, a whole lot of thinking goes on. I've personally seen many boys make commitments to Christ in that setting. Men have also felt the challenge of that moment

By OLIVER DALABA
Pastor, First Assembly
Warren, Ohio

Royal Rangers Week, October 7-13

to say yes to Jesus Christ regarding some matter God is dealing with them about.

SECOND, Royal Rangers means *education*. It's not only reaching; it's also teaching.

Jesus said we should go into the whole world and preach the gospel to every creature. He also told us to teach, or disciple, them.

Royal Rangers teaches through curriculum. The Bible study course is basic and easily followed. The handbooks, quarterly *Dispatch*, and supplemental materials all incorporate teaching principles.

Rangers teaches through people. The way we really know the Heavenly Father is through Jesus Christ who came to walk among us.

Many of our boys come from one-parent homes and are desperate for the loving attention of a man. Having men involved helps all our boys to see that learning of Christ is not for women and girls only. Leaders teach Bible truths, but they also teach basic skills. They live their Christianity in the stress situations of group camping, mountain climbing, and handling water-soaked equipment. Boys learn to know Christ and develop self-reliance and discipline.

THIRD, Royal Rangers means *fellowship*. I treasure the friends I've made through this program. Powwows, Rendezvous, and Camporama are days of treasured fellowship with friends.

Our boys look forward every year to the sectional and district powwows. They involve preparation, competition, cooperation—and a bit of exhaustion—but most of all it's fellowship. Fellowship with nature in God's great out-of-doors; fellowship with outposts from all over the state, old friends and new ones; and fellowship with God in worship around the council fire.

That lonely boy is no longer alone. Someone cares. He's part of something big. He wears a uniform that says he's somebody. No wonder he snaps to attention and loudly pro-

claims allegiance to the American and Christian flags. What meaning surfaces as he and hundreds of others raise their right hands and give the Rangers pledge. What a fellowship!


FOURTH, Royal Rangers means *service*. No one lives or dies to himself, the Scripture says. The outpost is divided into patrols. Each patrol is organized with internal leadership. Every project or campout has a duty roster, and every boy and every man has a job to do.

Our interdependency is shared in practical dynamics. Christian service is also part of the requirement for advancement in rank as a boy moves forward toward his Gold Medal of Achievement.

Men are given opportunities to serve through Royal Rangers. Some of the men who would panic on the

platform are tigers on the trail. Show them a boy who needs a friend—let them know their ministry is needed—and there they are. Men want to serve.

At our church Royal Rangers means that every lonely boy has a friend. Someone will care for him; someone will share with him. It means he has a place to go on family night—a program planned for his eternal welfare, but geared to his interest level. Royal Rangers means we have bridged the communication gap between men and boys. It's a current forum of God's truth in action.

Royal Rangers means we not only tell a boy to do what's right in life; we're willing to spend a little time, money, and energy to show him. Royal Rangers is love in action, and it develops the whole boy. 

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It Began In An Upper Room Kenneth D. Barney

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By GORDON WRIGHT

good prospects for the future. They will help you to accept the past as being over. Pining will only blur the vision and waste valuable energy needed for present and future living.

Of course, the past is never completely lost, however extensive the devastation. Your sorrows are the bricks and mortar of a magnificent temple. What you are today and what you will be tomorrow are because of what you have been. Your faith of yesterday is built into your faith of today. All that you were yesterday and all that you did yesterday, however wasted it appears to have been, will help you to build a noble future.

This cannot be achieved overnight. Try to be patient. The waters will gradually subside; and as they do, the purposes of God will become clearer.

Nothing will open our eyes to the significance of the tops of the mountains like prayer. If articulated prayer is impossible, as it often is in sorrow, it will help to wait in silence and think on the nearness of God.

He never abandons His own. He did not leave the world to its fate when judgment fell. Though no long-term plans were made known to Noah, God was silently planning in love for him. God knew just what He intended to do once the waters subsided. The Flood was part of a plan that Noah could not fully comprehend. As the future unfolded, his understanding was enlightened. For the time being he had to walk by faith.

It may be a thing as small as an olive leaf that will set hope stirring again in your heart and restore your former confidence that God is in control.

It has happened time and again in those who put their trust in the Lord. They clung to the hope that there was still some purpose left in life; not much it seemed at first, but for some that was a turning point. They thanked God that the torrential rain had ceased, that the turbulent thoughts were subsiding, that their sense of loss was giving place to an increasing desire to make the most of



LOOK FOR THE TOPS OF THE MOUNTAINS

"And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen" (Genesis 8:5).

Look, Dad," cried one of the sons of Noah excitedly, "the tops of the mountains!"

Of course, it might have been one of the daughters-in-law, or Mrs. Noah. Even Mr. Noah might have seen them first.

They rubbed their eyes for fear it was a fantasy of hope. The animals turned a lazy look, and the songbirds sang!

The end of their traumatic experience was in sight. Soon they could get back to normality and rebuild their shattered lives. A new zest entered their plans for the future. They were filled with expectation. The battering, the bruising, the apprehension, and the sorrow at the incalculable loss were over. Their trial was coming to an end.

But there are times when we are so overcome with grief that we have no

heart to look for the tops of the mountains. What is the point? Life will never be the same again. That is the sad possibility for many, perhaps for some of you who are reading these lines.

Is all that you have held dear through the years being washed away? Are you desperately trying to buoy up your spirits that your little one, in whom rests all your dreams, will not fall into eternal slumbers? Has bereavement shattered your expectations for the future? Has sickness struck you down as you were about to achieve your ambition? Has the promise of usefulness been wrested from you by forces beyond your control?

Have you been made redundant as you pass the prime of life? Is the family business crumbling beyond repair? Are you so demoralized that you have no heart to start again?

Come, let us walk over to the window. God has something to show us there. A new era is dawning, an era of opportunity and promise. Though there is still plenty of debris floating around and will be for some time, reminding you of life as it used to be, the tops of the mountains portend



... FOR OCTOBER 1979

DAY CHAPTER

- 1 The love chapter1 Corinthians 13
- 2 Speaking in tongues and prophecy1 Corinthians 14
- 3 The resurrection of the dead1 Corinthians 15
- 4 The God of all comfort; Paul's change of plans2 Corinthians 1
- 5 Forgiveness for the sinner; triumphant in Christ2 Corinthians 2
- 6 Ministers of the new covenant2 Corinthians 3
- 7 "Treasure in earthen vessels"; living by faith2 Corinthians 4
- 8 The ministry of reconciliation2 Corinthians 5
- 9 Paul's hardships; do not be yoked with unbelievers2 Corinthians 6
- 10 Be eager to give; God loves a cheerful giver2 Corinthians 9
- 11 Paul and false apostles; Paul's sufferings2 Corinthians 11
- 12 Paul's final warning: "Examine yourselves"2 Corinthians 13
- 13 No other gospel; Paul called by GodGalatians 1
- 14 Paul accepted by apostles; he rebukes PeterGalatians 2
- 15 God's covenant with Abraham; the purpose of the LawGalatians 3
- 16 Freedom in Christ; walking in the SpiritGalatians 5
- 17 Forbearance; sowing and reaping; glorying in the CrossGalatians 6
- 18 The blessings of redemption; Paul prays for unbelieversEphesians 1
- 19 Saved by grace; once aliens, now we are one in ChristEphesians 2
- 20 Paul preaches to the Gentiles; prays for EphesiansEphesians 3
- 21 Unity in the body of Christ; the new life in ChristEphesians 4
- 22 Walk as children of light; husbands and wivesEphesians 5
- 23 Family relationships; the whole armor of GodEphesians 6
- 24 Thanksgiving and prayer; Paul's chains advance the gospelPhilippians 1
- 25 Imitating Christ's humility; "shine as lights"Philippians 2
- 26 All things loss to gain Christ; press forwardPhilippians 3
- 27 Rejoice and pray; guard thoughts; thanks for the giftsPhilippians 4
- 28 Prayer for spiritual wisdom; Paul's ministryColossians 1
- 29 Warning against errors; dead but risen with ChristColossians 2
- 30 The old life and the new; domestic responsibilitiesColossians 3
- 31 The Thessalonians' faith and example1 Thessalonians 1

READ A CHAPTER A DAY.
Clip and save this Bible reading guide.

Has bereavement shattered your expectations for the future? Has sickness struck you down as you were about to achieve your ambition? Has the promise of usefulness been wrested from you by forces beyond your control? Have you been made redundant as you pass the prime of life? Is the family business crumbling beyond repair? Are you so demoralized that you have no heart to start again?

what remained of life.

That is how it will be with you. You will begin to take an interest again in the things you once found so absorbing. You will begin to dream of future achievements, to plan new endeavors. You will discover that the world is still full of opportunities.

No longer will you be withdrawn. You will give again of your love and kindness, and in the giving of yourself you will find new hope and new purpose for living.

So try to understand the implications of what is happening to you.

The Psalmist did. He thought and pondered and eventually came to understand why he had been so badly afflicted. "Before I was afflicted, I went astray," he confessed. He realized that God was cutting short the process of sin in his life; that He was preparing the ground for a better way of life; that He was giving him another chance, a new opportunity.

Joseph did this too. "God did send me before you to preserve life," he told his brothers (Genesis 45:5). He came to understand the reason for his trials.

Paul must have been puzzled by the imprisonment that restricted his activity for the Lord, but he too came to understand the implication of his trial and rejoiced. "But I would that ye should understand, brethren," he wrote, "that the things which happened unto me have fallen out rather unto the furtherance of the gospel" (Philippians 1:12).

It was like this for Noah and his family. They came to understand the implication of the receding waters.

No voice resounded through the Ark declaring God's intention to end the Flood; but when they looked out, they saw the tops of the mountains. And they read in that sight the confirmation of God's promise to restore normality to life.

God's confirmation of His promises is often couched in small, practical actions rather than verbal statements. If our capabilities are diminished through age or infirmity, and a friend or neighbor kindly does those things that are beyond our strength, we must learn to interpret this help as the confirmation of God's promise to care for us to the end.

Or if we are in financial need and the opportunity comes our way for extra work, or a more lucrative job is offered that will eventually resolve our problem, we should interpret this as God's promise to supply our need.

These generous acts and favorable openings are the tops of the mountains. We must grasp the implications of these things that happen to us.

When we were young, we expected life to continue, more or less, as we had known it. The only changes we dreamed of were always for the better. There was no place in our imaginings for changes that would disrupt and destroy our security. But the "flood" came in all its horror, and we were unprepared.

If this holocaust has engulfed you, keep looking out of the window. Scan

continued on next page

NOT ALL MARRIAGES ARE MADE IN HEAVEN

Tops of the mountains continued

the horizon for the tops of the mountains. Refuse to despair.

Though it may be difficult to grasp at the moment, you would be the poorer but for your present experience. It affords the opportunity of seeing God unfold His loving purposes in apparently impossible situations. Your knowledge of God's power and wisdom will be enriched. There are no "useless sorrows" in God's scheme of things.

"David could never have sung his sweetest songs had he not been sorely afflicted," wrote Mrs. Cowman. "His affliction made his life an instrument on which God could breathe the music of His love to charm and soothe the hearts of men." David's sorrows set the scene for greater usefulness.

As you bring all that tears your heart apart and lay it in the hands of Jesus, He will extract from it all that will be beneficial for future living and service, and gradually dispose of all that would be a hindrance. The relief will induce your heart to sing again. Those around you will think that a miracle has happened, and they won't be far wrong.

Watching for the tops of the mountains keeps hope alive in the heart. It develops a spirit of expectancy and leads to a healthy, optimistic view of life.

Look! The tops of the mountains can be seen. Weeping has endured for the night, but joy is coming with the morning.

The business is beginning to pick up. The operation has been successful, and you are on the road to recovery. The children are beginning to settle down to serious study. Money is a little more plentiful after a modest promotion. You sigh with relief. The end of the trial is in sight.

Unfortunately this is not so for some. "Mine is a terminal illness," you sigh. Or, "My child will need constant care until his death." Yet is there not a sense in which God eases the harshness of the trial? When you were first plunged into it, it seemed

like the end of the world. You feared that the skies would never clear, that you would go down sorrowing to the grave.

Though there has been no change in your circumstances, there has been a wonderful change in your attitude. You have begun to open your eyes to the goodness of God in the midst of your tragedy. You have discovered that God is active in your circumstances.

Now you appreciate every little evidence of His love. A cold wind is blowing, but the sun is shining. The snow is falling, but the fire is glowing. The manna may be small, but you gather it with a grateful heart. You have formed the habit of thanking God for small mercies, for slight improvements.

He has opened your eyes to a host of promises you hardly knew existed. Of course, you had read them many times, but there was no need for them to make an impact on your life. Now they glow with the light of heaven.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:2).

"Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Psalm 23:4).

"Cast thy burden upon the Lord, and he shall sustain thee" (Psalm 55:22).

With these and many other promises, God has greatly strengthened your faith, enabling you to live with distress. You are discovering that God is equal to the "changing scenes of life."

You are learning that all earthly sorrows are temporal, that no trial is eternal. Your vision is no longer bounded by earthly hills. You are looking beyond the tops of the mountains of Ararat to the city of the living God.

*Why should I shrink at pain
or woe,*

*Why feel, at death, dismay?
I've Canaan's goodly land in view,
And realms of endless day.*

—Elim Evangel

The world is in love with love—at least, with romantic love. Singers croon about it; novels thrive on it; advertisers sell it. Whether it's a trip by steamship or a wash with soap chips, romance moves the merchandise. Hollywood has put its hand in the till and embezzled romance until it has little value left.

Yet Hollywood did not invent love. Love is a product of heaven! God made us, and He also made romance and marriage.

As Peter Marshall once observed, the romance offered by the world resembles a ring set with dime store glass, but the romance God offers us is a pure and flashing diamond.

Miles of difference lie between marriages assembled in Hollywood and marriages made in heaven. The romance of the screen is synthetic; God's is genuine. One has little worth; the other has great value.

Young people need to recognize the difference between the genuine and the counterfeit in their romance. If you want a marriage made in heaven, it is yours—but only on God's terms. If you are a Christian, God is deeply concerned about the person you will marry. You need to listen to the counsel of God on the subject.

One thing is basic. God forbids a Christian to marry a non-Christian. Listen to His Word on this matter: "Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God" (2 Corinthians 6:14-16).

While these verses apply to other areas besides marriage, marriage must be one of the most important relationships to which they speak.

The same principle was given to God's people in the Old Testament. "Do not intermarry with them. Do

By HADDON W. ROBINSON

not give your daughters to their sons or take their daughters for your sons, for they will turn your sons away from following me to serve other gods, and the Lord's anger will burn against you and will quickly destroy you" (Deuteronomy 7:3,4).

God strictly forbids mixed marriages: Christians must not marry non-Christians. Why does God give such a severe command?

FIRST, God forbids Christians to marry non-Christians because of what it will do to the person that you marry. "What fellowship can light have with darkness? . . . What does a believer have in common with an unbeliever?" If you marry an unbeliever, you start with a wall between you and your partner.

Let me tell you something about yourself. As a Christian, you are a two-natured person. You have one part of yourself that fights against God. You were born with it, and you will not lose it this side of heaven. When you came to faith in Jesus Christ, however, God gave you a nature that desires to please Him. That nature despises sin. Through that nature God works to make you like himself.

A non-Christian, of course, possesses only one nature. He or she may be moral, cultured, and refined. He may be a Rhodes scholar, and she may be a candidate for Miss America; but apart from Jesus Christ, non-Christians do not have a nature which desires to please God and give Him mastery of life. So when a two-natured person marries a one-natured person, the only basis of fellowship lies in that old nature.

A mixed marriage joins two people who can never really belong to one another. One loves Christ while the other does not. If one loves Christ and the other does not, how can they love each other down deep inside where true love comes from? They will be legally, and morally, married; but there will be a huge gulf separating the two of them. The marriage will not be all that God intended mar-



Photo by H. Armstrong Roberts

riage to be. It can't be with a divided loyalty.

As a Christian, you ought not do this to anyone, but certainly not to someone you profess to love in a special way. Yet that's what hundreds of Christian young people do to their marriage partners.

Imagine that a young man living in Dallas, Texas, decides to fly to Chicago. At the airport he meets an attractive young woman and gets into a conversation with her. He asks her where she is going, and she replies, "To Mexico City."

"Well," he says, "that's marvelous. I'm going to Chicago. We can travel together and enjoy each other's company."

The suggestion is absurd. They can't travel together in opposite directions.

What no intelligent man or woman would suggest in travel, many attempt in marriage. Marrying a non-Christian means that a Christian chooses to spend life with someone going in a completely different direction. When two lives move toward opposite destinations, they move

farther and farther apart, and the only way they can communicate with each other is by telephone or letter. That's what life comes to be in a mixed marriage, and you have no right to draw anyone you profess to love into a relationship like that.

SECOND, you ought not enter a mixed marriage, believer with unbeliever, not only because of what it can do to the person you marry, but also because of what it may do to you.

When God addressed the nation of Israel, He warned them about mixed marriage because the people would turn away from following Him to serve other gods. Of course, you don't plan to let that happen to you. Instead, you expect to win your partner for Christ. You may know of a case or two where that has happened, which convinces you that you have a special right to ignore God's command.

Occasionally a Christian does win the non-Christian after marriage. But why gamble in disobeying God

continued on next page

Marriages continued

and putting a question mark into your marriage?

Mark Twain, the well-known American humorist, fell in love with Miss Olivia Langdon. "Livy," as he called her, grew up in a Christian home and held firm religious convictions. Mark Twain made no profession of faith, although he appeared to have been touched by Livy's life.

Mark Twain and Olivia Langdon were married. Early in their marriage Mark regularly asked a blessing at mealtime and joined in family worship, but this did not last. One day Twain announced, "Livy, I don't believe in the Bible."

Bit by bit, Mark Twain's lack of faith worked like a cancer on his wife's spiritual life. Later, during a period of pressing sorrow, Mark Twain tried to strengthen Livy by saying, "Livy, if it comforts you to lean on the Christian faith, do so." But his wife could only reply, "I can't. I haven't any!"

Marriage is not a mission field. God never called you into marriage to

convert your partner. Marriage strains under the burden of an unshared faith. Not only will you harm the person with whom you join your life, but you will harm yourself if your partner is not a Christian. Too much is at stake to ignore God's command.

THIRD, a Christian must not marry a non-Christian because of what mixed marriages do to God. God summons believers to live lives that will glorify Him. That is a major reason He gave this command in the Old Testament and a major reason why Paul set down the principle in his letter. God did not make us and redeem us so we could live unto ourselves. God placed us here to glorify Him. When you decide to take your romance out of God's control, you settle for life on a lower level.

A Christian home brings glory to God. When a husband and wife together belong to Jesus Christ and live in obedience and dependence upon Him, they give a vital witness to the society around them. Children born into such a home enjoy a special ministry of God in their lives.

In 1 Corinthians 7 Paul observes that God has a special interest in the children of God's children. He wants those children for himself. A mixed marriage resembles a civil war, hot or cold, and stands in the way of God's purpose for the children.

God seeks a separate and distinct people, and you throw yourself against His will if you refuse to listen to His instruction. That's a dreadful choice to make, and you should carefully weigh the consequences.

THE LATE Peter Eldersveld told of a mother in one of his congregations who came to him one day excited about a new girl her Johnny had dated. "Oh, she's a lovely girl, and her family is so cultured and refined," she bubbled. "She has no bad habits; she sings beautifully; and she is an accomplished pianist!"

The pastor responded, "That sounds very good. But tell me one thing. What's her religion?" Appar-

ently that was the wrong thing to ask. It stained a rather pretty picture.

The mother stiffened at the question, a question she felt was none of the preacher's business. With great indignation she snapped, "Oh, don't worry. If it gets that far, I'm sure she'll come along with Johnny to the church."

Pastor Eldersveld could only respond, "That's no answer to my question. What is her religion? Who is her God? Does she have the same Bible Johnny has? Does she love the same Saviour? Is she on her way to the same heaven? If not, then she's not the girl for your boy, no matter how splendid she may be in every other respect!"

While the response may have sounded rude, it was the kindest thing the pastor could have said.

SEVERAL YEARS AGO a woman sat in my study and described the remorse and heartache that had come to her because she married a man who did not love God. She had struggled to rear her children to trust and obey her Saviour. But her husband not only did not help her; he also stood in her way. She loved her husband; she loved her children; and she loved Jesus Christ. Her husband resented her Christian faith, and the children were caught in the crossfire.

She said, "Pastor Robinson, when you talk to young Christians and Christian parents, urge them to listen to the Bible. It's unfair to your husband, unfair to your children, unfair to yourself, and unfair to God to be joined in marriage to someone who does not honor your Lord."

So today, as honestly and earnestly as I can, I am warning you. If you want God's blessing on your romance and marriage, marry only in the Lord!

Dr. Haddon W. Robinson is president of the Conservative Baptist Theological Seminary in Denver, Colorado. The article is reprinted from *Kindred Spirit*, by permission. Copyright 1979 by Dallas Theological Seminary. All rights reserved.

All Scripture quotations in the article are from the New International Version.

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The Evangelical Press Association, a non-profit corporation composed of some 250 Christian periodicals, is vitally interested in the future of religious journalism.

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Prayer Requests for BOLIVIA



Evangelist Agapito Cuellar travels by foot to a village in the mountains of Bolivia to share the gospel of Jesus Christ.

Pertinent Facts

Area: 424,165 square miles

Population: 4,978,288

Capital: La Paz, administrative capital, 654,713; and Sucre, legal capital, 106,590

Government: Military junta

Languages: Spanish (official), Quechua, Ayman, and Guarani

Official Religion: Roman Catholicism (95 percent)

Foreign Trade: major exports—tin, antimony, tungsten, zinc, silver, lead, oil, natural gas; major imports—flour, motor vehicles

Pray for Bolivia's national church leaders that God will give wisdom in their decision-making. The entire responsibility of church government now rests with their leadership.

Pray for the reconstruction process of the Bolivian churches. Floods earlier this year caused considerable damage to church properties and homes of Christians.

Many of our Bolivian brethren have not been baptized with the Holy Spirit. Pray that they will experience a tremendous outpouring of the Holy Spirit.

Tin deposits in the Andes Mountains provide Bolivia's main source of wealth.

dominion over the daily lives of the people.

A few years ago God spoke to my wife Jerry Lynn and me about coming to Potosi to begin a church. Little has been done to evangelize and bring the Pentecostal message. Adverse climatic conditions, which affect the health, and the hardness of the people have discouraged those who have tried to establish a full gospel outreach here.

But God has given us the promise of Revelation 3:8, that He has set before us an open door, and no man can shut it, not even the devil. God has assured us of a harvest.

Ever since we arrived, we have been under constant attack. Never in our lives has the challenge been so great and the obstacles and attacks so strong.

But our confidence is that Jesus has already won the battle. Even with this, the enemy doesn't give up without a fight.

We need your prayers and intercession that God will give us an outstanding ministry of power to heal the sick and cast out demons. The church has been planted, and the door is slowly opening. Your prayers can put oil on the hinges and speed up the process. Land has been secured in an excellent location in Potosi, and construction of the church building will proceed as funds are available.

This closed cave outside Potosi is called "The Window of the Devil" by Bolivians. They believe the devil lives inside and captures passersby at night.



Photo by United Nations

TIO AND THE SILVER MINES

The Christian faith is refuged in 30 Catholic temples while demons rejoice in 30,000 open-mouth mines." So says the introduction to a tourist brochure for Potosi, Bolivia.

One of the oldest cities in the Western Hemisphere, Potosi was established by the Spaniards in 1546. It sits in a valley at the foot of a mountain where silver was discovered. At 14,000 feet altitude, the air is thin and cold the year around.

The Inca Indians had flourished in Bolivia until 1533 when they were exploited by the conquering Spaniards in their quest for wealth. The Incas, once part of a proud and noble empire, were put to work in the silver mines. They had few tools to work with other than their hands.

Potosi gained such fame and importance that the king of Spain

By **HOWARD NUTT**
Missionary to Bolivia

named it the Imperial Village and placed a vice regent here. The silver was minted into Spanish coins, carried by muleback to the seacoast, and then by ship to Spain. Very little wealth stayed in Potosi.

The miners believe that the devil lives in and controls the mines. They say he often appears as a miner who offers to show them where veins of silver are and then disappears. They call him "Uncle," in Spanish *Tio*.

On certain days the miners have feasts and drinking parties in the devil's honor. On other occasions flowers and whiskey are brought to appease *Tio* and the demon spirits. Witchcraft, spiritism, and other cults of satanic worship are common practices.

The tourist guide recognizes that the only Christian faith which does exist is refuged in a few temples, while demons freely rejoice at their

IF TENTS COULD TALK

A little snow began to fall as we were leaving La Paz for a tent meeting.

"This will soon pass over," I thought as we climbed the last 1,000 feet to the upper part of the city and the beginning of the altiplano.

This wind-swept plateau lying between the eastern and western ranges of the high Andes Mountains averages a breathtaking 13,000 feet! Even its proximity to the equator does not keep temperatures from plunging to freezing and below every night of the year.

But the snow didn't stop. It was still falling when we reached our destination, a tent at the edge of a little village dotted with adobe houses. Most of these were one-room huts with a single door, one window, and a thatched roof. By service time that night 4 inches of snow covered the ground.

The tent was in poor condition. Half the walls were missing, and icicles were beginning to form in some of the numerous holes in the roof. Yet many, many people had found Jesus as Saviour under this tarp during its years of use.

I was prepared for cold weather, but nothing like this. Although I was wearing three pairs of socks, thermal underwear, overcoat, and stocking cap, still the cold penetrated my body. The only heat was that which was able to escape from the congregation's half-frozen bodies—and that quickly vanished in the thin mountain air and well-ventilated tent.


I was tempted to return home to La Paz where at least we had the luxury of a room heater. Besides, what sinner would even consider coming to a service in a tent on a night like this?

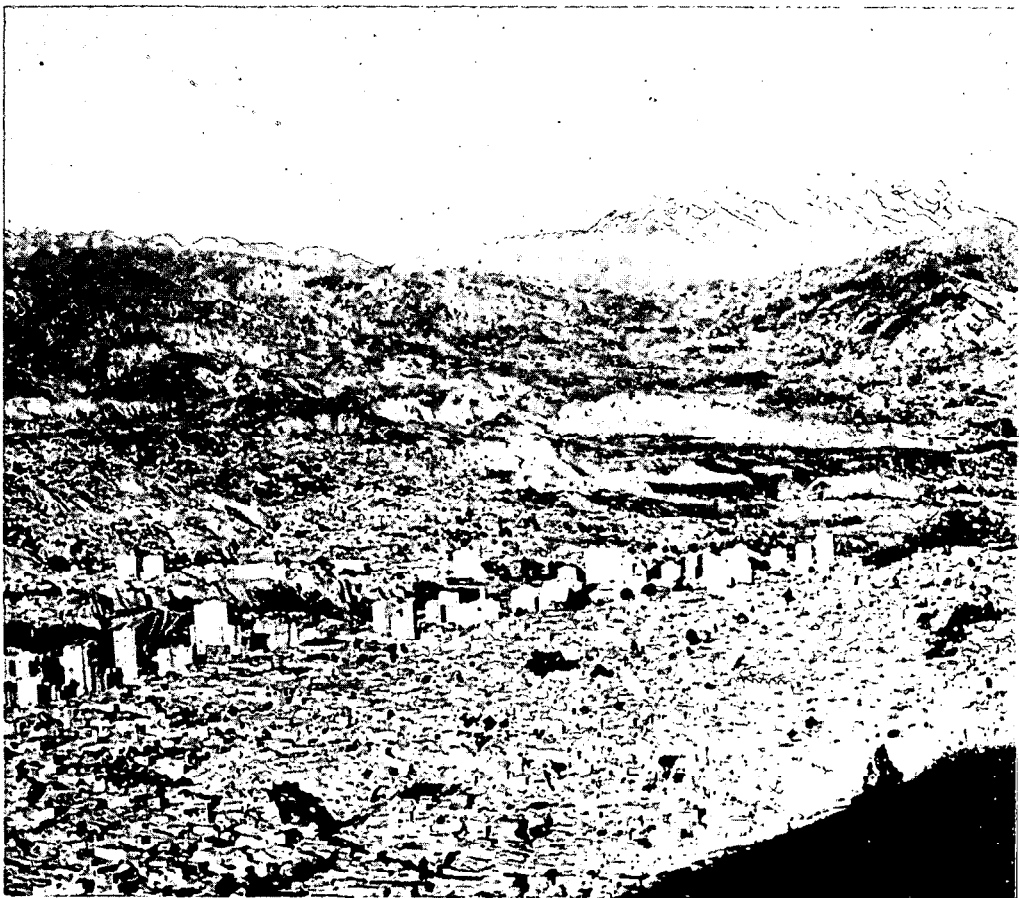
I had to keep reminding myself that I was there to share with and encourage these people, to show concern for the believers and the unconverted. A few peppy choruses with handclapping helped to keep the blood circulating.

Finally the altar call was given. Had the cold affected my sight? Was I seeing double . . . or triple? No,

By **JIM BILLINGS**
Missionary to Bolivia

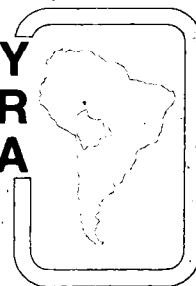
God had done His work. There were 12 adults standing at the front to accept Christ!

If the tent could have talked, I'm sure it would have whispered (or shouted): "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:58). 



Top: Missionary Jim Billings braved freezing cold to minister to these Bolivians in a tent service at 13,000 feet. Above: La Paz, Bolivia, is the world's highest capital city at 12,500 feet.

**PRAY
FOR
BOLIVIA**





CHURCH EXPLOSION IN BOLIVIA

By **JIM BILLINGS**
Missionary to Bolivia

We had been missionaries in Bolivia for only a few weeks when we received our first invitation to dedicate a new church.

Antonio Rojas, a member of the Evangelistic Center in La Paz, the capital city, had begun meetings in a little village, a 2-hour trip away. He held his first services in February, and by November there were 30 baptized members who already had constructed an adobe church.

Thinking there would be only Christians present at the dedication, I preached a typical church dedication sermon. However, at the

prompting of the Spirit, I gave an altar call. Seven people from the community accepted Christ as Saviour.

While talking with the pastor after the service I suggested that perhaps there was another village nearby where his congregation could start another church. His reply was that they *already* had been conducting meetings in a neighboring village. There *already* were several baptized members, and they *already* had purchased a lot on which to build a church!

Throughout Bolivia new believers are becoming involved in planting churches. Norberto Andrade was saved when he attended an evangelical service while visiting in the capital city. With the help of Mis-



Above: This new Assemblies of God church was established by Pastor Cejas and his congregation from the city of Mina Colquiri. Right: At 16,000 feet this Assemblies of God church is the highest church in Bolivia.



Left: New converts are baptized in the narrow mountain streams. Right: Christian literature provided by Light-for-the-Lost and Boys and Girls Missionary Crusade is carried to mountain villages. Below: A typical courtyard church service is conducted by a Bolivian pastor.



This new church with adobe walls is ready for the roof. These Bolivian brethren will conduct services here soon.

sionary Monroe Grams a prayer group was started in Norberto's village. In 1970 the first evangelical church in the entire valley was built. This congregation since has grown to 170 in average attendance—in a village of less than 300 population! Also Norberto and his congregation have now helped mother 13 other Assemblies of God churches in that valley.

The next church dedication also had an interesting history. By his own confession, Agapito Cuellar did not know Christ as Saviour after studying 9 years for the priesthood. A nun witnessed to him and gave him a Bible to read. He read enough to find the way of salvation and soon became an evangelist.

Agapito lived and preached in an area that ranges from the high tin mines of the Andes Mountains to the beginning of the Amazon Lowlands.

In much of this country travel by vehicle is difficult, if not impossible. Many of the miles traveled by this little Aymara Indian evangelist were on foot.

Since his conversion Agapito has been instrumental in starting 18 congregations. One of those is our highest Assemblies of God church at 16,000 feet. Imagine being a presbyter of a group of churches that you personally helped establish!

How has this church explosion come about?

First, God in fulfillment of His Word, is pouring out His Spirit upon all flesh in these last days.

Second, our "Each Church Another Church Every Year" concept has inspired missionaries, nationals, and entire congregations to build the church of Jesus Christ by starting new churches.

Missionary Bruno Frigoli has been instrumental in initiating and promoting this program. Our three Bible schools have trained many national brethren who serve as pastors of these churches.

The Assemblies of God believers in America also are having a vital part in constructing these churches—some 400 since 1970! By their furnishing half the tin for the roofs, we

are able to speed up church completions and at the same time develop a bond with a people whom most of us haven't seen. This program, called "Roofs for Churches," has been an incentive for the national brethren and a real blessing to them.

Many barriers have hindered the preaching of the gospel and the starting of churches in Bolivia. Travel is difficult. Deep-seated superstitions abound. Political and religious barriers are ever present. But Jesus Christ is building His church, and we believe that church explosion will continue in Bolivia until He comes.



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By **FRANK E. COLE**
Assistant Superintendent
Northwest District

ESKIMOS TAKE TIME FOR THE GOSPEL



It was thrilling to see the response to the gospel at the Inupiat Eskimo Camp Meeting in June. Though the salmon were running and the days were almost 24 hours long, men and women and their families took time out to seek God for a fresh touch of the Holy Spirit upon their lives.

The Assemblies of God Inupiat Eskimo Camp Meeting was held in Shaktoolik, Alaska, June 10-17. In attendance were more than 100 Eskimos and others from Nome, Barrow, Kotzebue, Noorvik, Elim, Unalakleet, and the surrounding area.

Top: Shaktoolik Assembly of God, host church to the Eskimo Camp Meeting. Left: Ministers at the camp included (left to right): W. R. Leisy, Alaska District superintendent; Robert Stephens, pastor at Nome; Frank E. Cole, Northwest District assistant superintendent and camp speaker; and Richard Potter, pastor at Shaktoolik.

Shaktoolik, located on Norton Bay of the Bering Sea, inaccessible by road, is about 1½ hours' flight south of Nome.

During the camp, members of the congregation of Shaktoolik Assembly of God opened their homes to the visitors who came by small planes from the villages.

Alaska District Superintendent W. R. Leisy brought the messages on the first Sunday. Eskimo ministers spoke each afternoon and on Saturday night. As assistant superintendent of the Northwest District, one of the closer districts to Alaska, I was invited to preach the evening services during the week and the morning and evening messages of the final Sunday.

Other Assemblies of God ministers attending were Pastor and Mrs. Robert Stephens of Nome and Pastor George Geesey of Anchorage. People from the Covenant and Friends churches of the outlying areas were special guests.

The choir of the Covenant Church of Shaktoolik, the Sheldon singers of Kotzebue, Leo Repenian of Renton, Wash., Evangelist Carl Ahwinona of Nome, and the local Assemblies of God choir provided music for the camp. Many of the songs and testimonies were in the Eskimo language.

Following the morning service on the final Sunday, three persons were baptized in the icy waters of the river that flows by the village and into the sea.



Left: People gathered for water baptismal service. Below left and right: People attending the Alaska camp meeting.



YOU CAME UNTO ME

A deep sense of awesomeness pervades Matthew 25:31-46. The prophetic utterance is filled with surprise and shock.

The setting involves majesty, honor, and glory. It starts with the second advent of the Son of Man—His coming in glory, accompanied by all the holy angels; later it becomes a court scene which transcends human comprehension.

Jesus takes His place on the judgment throne. Gathered before Him are all nations. He then separates them "one from another, as a shepherd divideth his sheep from the goats."

It is an eternal separation. What a shock to those upon whom His judgment falls!

Then the King says to those on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The people are divided according to their respective natures. This is not a judgment of works or rewards; it is a separation between His "sheep" and those who are not His sheep, the "goats."

The commendation given by the King was a surprise (commendation, of course, could come only to sheep). The sheep had a right to inherit the Kingdom, though I am sure no human mind can fully conceive the majestic glory or splendor of the Kingdom. The surprise comes from those fruits of righteousness which involved meeting the needs of mankind: feeding the hungry, giving drink to the thirsty, taking in the stranger, clothing those destitute of apparel, and visiting the sick and those in prison.

The King is fully aware of all such participation and is keeping an accurate record of our involvements.

One phase of the areas of need warrants our consideration: *Visiting those in prison.*

It is so interesting that only those who were involved are cited. It is not enough just to have compassion or feel sorry for or think about those in prison. Jesus said, "You came unto

By T. E. GANNON

National Home Missions Director

me." In other words, "You cared enough to come—to be involved."

The physical body may be incarcerated, but there are other bondages more confining. The human spirit, the will, lack of personal freedom, mental anguish, guilt, revenge, rebellion, and anxiety can also imprison people.

Some of these anxieties may be areas of legitimate concern: family problems, loss of job, or the welfare of those in the home.

Also serious considerations regarding God, the church, and people can become so confusing that the whole mind is in bondage.

The particular word Jesus used for prison gives liberty to apply it to a literal prison such as is recorded in Matthew 5:25; Matthew 14:10; Acts 5:19,22,25; and 16:37.

It is fully understandable that every individual may not be so located or physically able to visit personally those in prison. The great element of surprise in Matthew's Gospel is the fact that those so highly commended could not remember visiting the King in prison. It never entered their minds that their ministry to prison inmates during their lifetime would be credited to them as though they had visited Jesus himself in prison.

How could the Son of Man so clearly relate to and identify himself with those in prison?

We know He is touched with the feeling of the infirmities of the righteous; but it is thrilling to know how intimately He relates to suffering humanity.

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Since the Scripture referred to in Matthew 25 is prophetic, we must conclude that those today who are involved in this special field of ministry will find surprises on that judgment day.

I do not know how the Lord keeps the record. But the many faithful contributors to the prison ministry—whether contributing through intercessory prayer, the purchase of Bibles, providing and conducting Bible training courses, distributing *Pentecostal Evangel*s, or supporting the prison ministry and its chaplaincy program—will hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

During 1978 the Assemblies of God was involved in ministry in 262 prisons, distributing 3,059 Bibles, 171,863 *Pentecostal Evangel*s, and 20,156 Bible study courses.

You are offered a thrilling opportunity to participate in this great ministry on October 14, National Prison Sunday, which will be observed in Assemblies of God churches across the nation. Your prayers and financial contributions will greatly assist us in advancing this important work.

EVANGEL NEWS DIGEST

FROM EVANGELICAL PRESS NEWS SERVICE, CORRESPONDENCE, PERIODICALS, PRESS REPORTS
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NEWS OF GENERAL COUNCIL

LARGE CROWDS ATTEND 38TH GENERAL COUNCIL IN BALTIMORE

BALTIMORE, MD.—The 38th General Council of the Assemblies of God meeting here August 16-21 set new attendance records for the biennial event. Total registration reached 11,660 and as many as 12,000 were at some of the evening rallies.

During the opening session, General Superintendent Thos. F. Zimmerman read a telegram from President Jimmy Carter. The President sent greetings to the delegates and urged them to "have the courage and moral strength to hold to our own true priorities as a nation and as individuals."

In his telegram the President reminded the General Council that its "efforts to encourage good character and self-discipline and provide strong

models for the young, help our nation in this important area of our national life."

The national anthem was sung by William Harness after a Navy color guard from nearby Annapolis presented the colors.

All members of the Executive Presbytery whose terms expire this year were reelected, as follows: G. Raymond Carlson, assistant general superintendent; Joseph R. Flower, general secretary; Raymond H. Hudson, general treasurer; J. Philip Hogan, executive director of the Division of Foreign Missions; N. D. Davidson; Richard W. Dortch; James E. Hamill; J. Foy Johnson; Paul E. Lowenberg; Dwight H. McLaughlin; R. D. E. Smith; Roy H. Wead.

Over 3,500 conventioners attended the prayer breakfast

on Saturday and heard former presidential advisor Charles (Chuck) Colson challenge them to demonstrate true Christianity by living their lives for others. He urged his audience to put the "salt" of their Christian influence into the "meat" of the world's problems.

A highlight of the convention was the 65th anniversary service on Sunday evening. Pastor Paul Yonggi Cho of Seoul, Korea, was the speaker and the Blackwood Brothers of Memphis, Tenn., provided music.

A multimedia presentation dramatized by Jack Strom reviewed the church's 65-year history and challenged the audience to a rededication to the task of world evangelization, whereupon a stream of men and women, including home and

foreign missionaries, stepped forward and paraded up the aisles as spotlights played upon their colorful costumes.

A *Revivaltime* origination was the feature of the Monday evening service. Musical guests for the broadcast were the Couriers of Harrisburg, Pa. Former *Revivaltime* singers made up the broadcast choir. Radio Evangelist Dan Betzer was the evening speaker.

Other speakers heard during the General Council included Thos. F. Zimmerman, Evangelist Jimmy Swaggart, Mrs. Aimee Cortese, Alan Brewster, and James E. Hamill.

New York District Superintendent Almon Bartholomew preached at the Communion-memorial service on Sunday morning.

Photos by Malcolm Dawes and Phil Stovall



Above: Dan Betzer, *Revivaltime* speaker, addresses the approximately 250 people at the General Council Writer's Seminar. Below: Elva Hoover, *Woman's Touch* editor, speaks with a potential writer during a fellowship hour provided by the Gospel Publishing House. Right: A crowd of 3,500 join hands in prayer for our nation after hearing Charles Colson speak at the Saturday prayer breakfast.

Council votes to establish permanent Commission on Doctrinal Purity

BALTIMORE, MD.—Delegates to the 38th biennial General Council of the Assemblies of God meeting here August 16-21 agreed that a permanent Commission on Doctrinal Purity be established.

The motion to establish the 10-member commission met with strong general favor. Delegates expressed their feeling that such a commission is greatly needed at the present time to alert the Fellowship to any trend that would be a deviation from our Statement of

Fundamental Truths, and to give guidance as to scriptural teachings, methods, and conduct.

Members of the commission will be recognized authorities in Biblical knowledge and will be chosen, as far as possible, from the geographic area divisions of the Assemblies of God. Their terms of office will be for 4 years.

The commission will receive its assignments from the Executive Presbytery, and will make its reports to that body.



SOVEREIGNTY OF LOCAL CHURCHES AFFIRMED

BALTIMORE, MD.—The single item of unfinished business to come before the 38th General Council of the Assemblies of God, meeting here August 16-21, was the report of the Committee to Study Churches—Sovereignty, Relationships, and Classification.

Lowell Ashbrook, committee chairman, presented the report which pointed out that the historical concept of local church sovereignty has contributed positively to the growth and development of the Fellowship. The committee's report therefore reflected what it understood to be the historical view of the Fellowship on local church sovereignty and relationships, and only suggested legislation that would clarify and strengthen that position.

Acting on the committee's recommendation, the delegates amended Article VI of the Bylaws by adding a section as follows:

"General Council affiliated churches are deemed to be sovereign, autonomous, self-governing, and self-deter-

mining bodies which have, by their sovereign, self-determining action in making application for and receiving recognition as a General Council affiliated church, entered into an agreement with the Fellowship to be amenable to the General Council and district council in matters of doctrine and conduct.

"'Cooperative fellowship' describes both the relationship that exists between local churches and their relationships with the district councils and the General Council.

"The services of both the General and district councils are available to assist the General Council affiliated church in dealing with any of its problems, either internal or external, when requested by the pastor and/or a majority of the official board of the church or a petition signed by 20 percent of the voting members."

In case a dispute arises as to whether a church should remain within the Fellowship, the following paragraph was added to Article VI of the Bylaws:

"In the event the termination of affiliation with The General Council of the Assemblies of God is under consideration by an affiliated assembly, the pastor and/or board shall invite the district officary to participate in a special called business meeting for the express purpose of giving the district officary the opportunity to present the case for continued General Council affiliation. Final disposition of the matter may then proceed in accordance with the constitution and bylaw provisions of the local church."

The delegates also amended Article XI of the Constitution dealing with local assemblies by adding the following:

"Churches desiring to be affiliated with the General Council of the Assemblies of God shall . . . have a minimum active voting membership of 20 persons who shall accept their full share of responsibility for the maintenance of scriptural order in the local body;

"Adopt a constitution and bylaws compatible with those recommended by the district council;

"Have an adequate number of spiritually qualified members to fill the offices of the church called for in its constitution and bylaws; and

"Make provision for a pastor who is a credentialed minister in good standing with the General Council and/or a district council."

Council gives guidelines to foreign-language churches

BALTIMORE, MD.—The General Council, meeting here in biennial session, debated the relationships between foreign-language groups worshipping in U.S. communities and the foreign-language district councils of the Assemblies of God.

A committee appointed by the General Presbytery to study the situation recommended that certain changes be made in the General Council Bylaws to improve the situation. It urged that local groups that worship in foreign languages should be encouraged to develop into foreign-language churches in order to reach out and more effectively evangelize the people who speak their language.

It further urged that when pastors are needed for foreign-language groups, the foreign-language district councils should be consulted since they are training many young people for this ministry.

Two additions were made to

Article V of the General Council Bylaws concerning district councils. The article now reads:

"Should an English-speaking church desire to initiate sponsorship of a foreign-language group, it should consult with both the geographical and the foreign-language districts for counsel and guidance, and seek assistance from the foreign-language district for a minister to the group. Such an effort should be initiated with the objective in mind that it will develop into a foreign-language church in affiliation with the foreign-language district. The sponsoring church may provide facilities and/or support to such a work through its district home missions department. When such a group reaches as many as 20 adult foreign-language members, and desires to become a separate church, the sponsoring church should take steps to encourage the group to become affiliated with the foreign-language district."

Photos by Phil Stovall



Above: The 200-member General Presbytery, chaired by General Superintendent Thos. F. Zimmerman, met for 3 days prior to Council. Below left: Dwight H. McLaughlin, executive presbyter, spoke at the Monday hour of prayer. Below right: A delegate speaks from the Council floor at a business session. Far right: The Communion-memorial service commemorated the homegoing of 274 ministers during the biennium.



MINISTERS SEE POSSIBILITY OF ANOTHER HOLOCAUST

NEW YORK—Ninety-five percent of a representative group of Christian clergy said they considered it possible that within 20 years Protestants and Catholics somewhere in the world might be "rounded up and killed." Such a repeat holocaust was felt to be "an ongoing threat to human society," according to a study recently made public by the Anti-Defamation League of B'nai Brith.

The questionnaire was an-

swered by 1,144 ministers or 68 percent of those solicited. It was sent to clergy of five church bodies—Unitarian, United Presbyterian Church U.S.A., Lutheran Church in America, Reformed Church in America, and Roman Catholic.

The survey, following the NBC-TV network telecast of the "Holocaust," showed that the ministers seemed agreed that "the role of blind obedience to authority" is a contributor to

the "potential for collective evil." The pastors felt that the church could serve as "a powerful force against such evil."

To a question, "What form is the holocaust of the future likely to take?" only 5 percent thought Jews would be the target in America within the next 20

years. However, when asked about the possibility of Christians being holocaust victims, 60 percent considered this as almost certain somewhere in the world, while 95 percent regarded it as a possibility.

The study was conducted by Dr. Robert Wuthnow of the Department of Sociology at Princeton University.

Bible method adopted for modular church

CHESTER, MONT.—What might well be the first "modular" church in America is being assembled in this Montana farming community.

Members of six Christian and Missionary Alliance churches—all more than 100 miles away—are building sections and delivering them to the construction site in an effort to stretch funds available for constructing new churches.

When completed, the church will be 40 by 60 feet, with a full basement.

Building a house of worship this way is not entirely new. Solomon's famous temple built at Jerusalem nearly 3,000 years ago was "modular." Most of it was cut and prefabricated under the direction of King Hiram of Tyre and shipped by sea for Solomon's workmen to assemble on the site.

Tablets confirm cities' existence

SYRIA—The deciphering of tablets from Tell Mardikh in Northern Syria continues to give historical proof of Biblical accounts.

Among the 17,000 stone tablets unearthed since excavation began in 1964, archaeologists have now found mention of the five cities of the plain of Genesis

14, including Sodom and Gomorrah. Although spelling of place names often varies greatly in ancient languages, each city's name in the tablets was spelled the same way as in Genesis.

Until this find there was no trace of the existence of these cities except in the Biblical account.

BLACK AND WHITE TEAM PREACHES

PIETERMARITZBURG, S. AFRICA—Anglican Bishop Festo Kivengere of Uganda and the Anglican Evangelist Michael Cassidy of Africa Enterprise are ministering as a black and white preacher team in South Africa.

The two have engaged in tandem ministry elsewhere, but they viewed the South African opportunity as a unique breakthrough.

The style adopted by the two is distinctively East African where two preachers frequently are involved in delivering one sermon. "In describing a sermon on the Parable of the Pro-

digal Son," says Cassidy, a white man, "Festo will take the prodigal son to the far country and put him deep in the pit, and it will be my job to bring him home.

"Perhaps our favorite theme," he continues, "is reconciliation. This is the fundamental concern of both our hearts. I might speak on vertical reconciliation with God and Festo on horizontal reconciliation between individuals and groups of people."

Both Kivengere and Cassidy are members of the Lausanne Committee for World Evangelization, an international agency to promote global evangelism.

Choir ministers without restriction

WASHINGTON, D.C.—A church youth choir from Texas sang religious songs near the White House after the National Park Service had a change of heart, helped along by a U.S. Congressman.

After being told no religious songs were allowed at the White House, the 49-member choir declined the invitation to sing. When Rep. Jim Collins (R.-Tex.) heard

of this he called the Park Service and asked for the names of officials who decided what could or could not be sung on federal land. Then he called the White House, which called the Park Service.

There was a change of minds at the Park Service immediately. The invitation was issued without restrictions, and the choir presented an hour-long religious concert.

AT A GLANCE

• • • Massachusetts Governor Edward J. King has signed a new anti-abortion law which is described as the toughest in the nation. The law bars the use of state funds to finance abortions for Medicaid clients or government employees covered by the state's group health insurance plan—unless the abortion is needed to save the woman's life.

• • • After more than 30 years of Communist rule, 10 million citizens of East Germany still register themselves as Christians. This is over half the population of 16,700,000. According to the Evangelical Church Federation, 8 million are Lutherans, 1.2 million Roman Catholics, and the rest are in the free churches.

• • • The Vatican has not yet recognized Israel as a state. This is now a problem, especially since Egypt, an Arab country, has done so.

• • • ELWA, the first missionary radio station in Africa, is now 25 years old. Founded by the Sudan Interior Mission, it began with 4½ hours a day; now it carries 43 transmission hours daily, broadcasting in 45 languages which cover most of West, North, and Central Africa. Located in Liberia, it was honored by the government with commemorative stamps issued to mark the anniversary.

• • • Recent United Nations statistics rank Israel fourth in the world as a potential mineral producer. Organizers of a conference which reviews Israel's achievements and plans for her future urged authorities to train more technicians and engineers to exploit these resources.

• • • A new Census Bureau report shows the number of unmarried couples living together in the USA has more than doubled since 1970. The total rose from 957,000 to 1.1 million in the past year: About 70 percent of such households are comprised of persons under age 45.

ARKANSAS YOUTH RECEIVES RANGER OF THE YEAR AWARD



Mike Hathaway

SPRINGFIELD, MO.—Seven regional winners of the Ranger of the Year award convened here recently to meet the national Ranger of the Year review board.

Mike Hathaway of Conway, Arkansas, 16 years of age, received the national award. As a junior in high school he has a 3.7 grade point average out of a possible 4.0.

Because of his leadership abilities and scholastic accomplishments, he was selected to attend Arkansas Boys State. He distinguished himself as president of his school's Beta

Club and was a member of the school paper staff and basketball team.

As a Royal Ranger, Mike earned the Gold Medal of Achievement. By being named national Ranger of the Year he will receive a limited college scholarship.

Candidates for the national Ranger of the Year award qualify through a rigid selection process. Testing includes Biblical knowledge and church doctrine as well as knowledge of all phases of the Royal Rangers program, academic achievement, and extracurricular activ-

ity in school and community projects.

Serving on the review board were: Silas Gaither, national director of the Division of Church Ministries; Paul McGarvey, national secretary of Men's Ministries; Fred Deaver, national president of Frontiersmen Camping Fraternity; and Ellis Stutzman, vice-president of the national Royal Rangers Council.

Factors in the final selection are the young man's attitude, spirituality, appearance, personality, and ability to express himself.

ROYAL RANGER GIVES HIS LIFE

AKRON, OHIO—Ronald Ellis Thomas, Jr., gave his life on Saturday, May 19, to save the life of another. The Royal Rangers national office recognized his brave deed by bestowing the Medal of Valor posthumously.

Ronnie, 11-year-old son of Ronald and Wanda Thomas, Akron, was a member of Royal Rangers Post 133 in this city.

His parents said Ronnie made a public confession of faith in Christ at age 6. He was always sensitive to the Holy Spirit, asking questions, eager to learn about Jesus and the Bible. He talked to his friends about the Lord. One of those friends was Angela Nolan, a neighbor.

On this Saturday afternoon Ronnie went out to buy milk for his mother. He took Angela and her little sister Patti along. They were holding hands as

they had to cross a busy street. According to witnesses, Patti broke away and ran across the street alone. After she reached the other side, Angela decided to follow. Ronnie saw a car headed right for her and immediately ran to help her. He pushed Angela out of the way and took the fatal blow himself.

Johnnie Barnes, national commander of the Royal Rangers, said Ronnie's act of heroism and self-sacrifice was the greatest ever rendered by a Royal Ranger and quoted the words of Christ, "Greater love hath no man [boy] than this, that a man [boy] lay down his life for his friends" (John 15:13).

"Thousands of other Royal Rangers will be inspired by Ronnie's example," he said. "His action will be cited in years to come as the very epitome of outstanding courage."



REGIONAL RANGER OF THE YEAR AWARD WINNERS

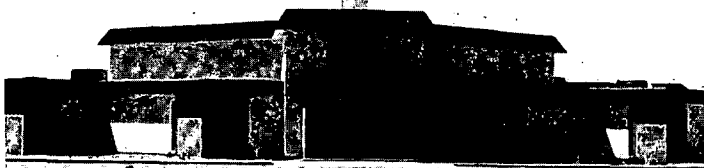
These seven Royal Rangers qualified to meet the national Ranger of the Year review board at Springfield, Missouri. Back row, left to right: Cameron Harnis, Abundant Life Christian Center, Arvada, Colorado; Greg McKinney, First Assembly, Americus, Georgia; Mike Hathaway, First Assembly, Conway, Arkansas; Brian Summers, Faith Tabernacle, Channelview, Texas. Front row, left to right: Scott Howard, Parkcrest Assembly, Springfield, Missouri; Wayne Shepherd, Abundant Life Christian Center, Arvada, Colorado; Freddie Bailey, Glad Tidings Assembly, Houston, Texas.

Speed the light day

OCT 21 '79

Home and foreign missionaries and special projects around the world are awaiting news that this year's Speed-the-Light Day is the greatest ever. Many transportation, printing, and other technical adjuncts to missions depend upon a hearty financial response during this special youth event. Do your part to help in your church or send your gift to:

SPEED-THE-LIGHT • National Youth Department • 1445 Boonville, Springfield, Mo. 65802



Crestview Assembly's new building. Inset: Pastor Toole.

Crestview Assembly in Lubbock dedicates new worship center

LUBBOCK, TEX.—Phase one of a worship center complex for Crestview Assembly was dedicated here recently, reports Pastor Carlos C. Toole.

The stucco structure in Spanish design has 11,000 square feet of floor space. Included are the sanctuary seating approximately 350, 12 classrooms, offices, fellowship hall and kitchen, conference room, and sound room. The facilities with 5 acres of land are valued at \$525,000.

Carlos Toole came to Crestview as pastor in September 1978. Average attendance at that time was 50. Attendance now averages 200.

A 4-night crusade with

Evangelist John Wesley Fletcher preceded dedication day. Fifty conversions were reported.

Participating in dedication day ceremonies were former West Texas District Superintendent Haskell Rogers, former pastors Tom Lakey and Gerald Rogers, and Evangelist Fletcher.

Phase two will involve the removal of five classrooms to increase seating capacity to 500. A gymnasium will be erected with additional classrooms.

Phase three includes plans for another sanctuary with seating capacity of 1,200. The present auditorium will then be used for youth and children's church.

Local pastors coordinate camp meeting

SEATTLE, WASH.—Cedar Springs Camp near here was the scene of an outstanding regional camp meeting. The anointed preaching of Bernhard Johnson, missionary-evangelist to Brazil, moved attendances of 1,500 people to wait before the Lord in prayer.

Each day the congregations were edified by pastors from

within the Northwest Washington region: Fulton Buntain of Tacoma, George Smith of Olympia, Bob Fort of Lynden, and Charles Anderson of Seattle.

The annual camp meeting is coordinated by pastors of the region. Eugene Born of Everett is chairman; Ruben Wilson, Jr., of Seattle is secretary.

ABBOTSFORD, WIS.—Evangelists Loyd and Neoma Blake led an outstanding revival at the Christian Assembly.

Many reported healings during the week. One lady received healing of a crushed leg that a physician (who was present during the meeting) said was permanently disabled.

Many problems were solved, including the deliverance of one who had been under deep depression.

Pastor Mark Stevens reports a general atmosphere of victory prevails.

HAZELWOOD, MO.—Bethany Chapel enjoyed a time of revival with Evangelist Glena Byard.

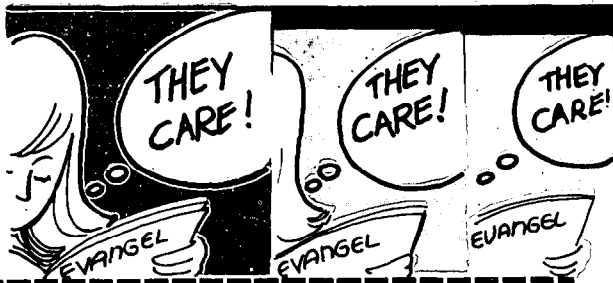
Thirteen were baptized in the Holy Spirit, including a 76-year-old man and one 65. Members of three generations of one family were filled with the Spirit, as well as five members of another family.

Pastor Richard E. Dennis reports the church is increasing in its new building. At least seven new families have been added in the last 3 months.

FALLS CITY, NEB.—Charles Kersey, pastor of the Assembly of God, reports a good revival was conducted by Evangelists Don and Doris Carver of Louisville, Ky. Several renewed their fellowship with the Lord and one received the baptism in the Holy Spirit.

"This revival was a blessing to everyone present," says Pastor Kersey. "Evangelist Carver conducted both morning and evening services. The spirit of prayer was in the morning services where the Word was taught. The last 3 mornings he taught on healing.

"The anointing of the Holy Spirit was evident each night. This was the second time the Carvers have been with us. The revival spirit still prevails."



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Groundbreaking held by Texas Assembly

PORT NECHES, TEX.—Groundbreaking for Magnolia Assembly's new complex was held here recently. Sectional Presbyter Daniel Norman and Port Neches' Mayor Nugent assisted in the ceremony.

According to Pastor R. J. VanPay, the new building will be located on the church's 5 acres of land on the corner of Highways 365 and 366. Completion is set for November.

The 2-story, 16,000-square-

foot facility will have a sanctuary to seat 400, 14 classrooms, a choir room, prayer room, pastors' and secretary's offices, nursery rooms, a library-youth chapel, and a large fellowship-dining area, a kitchen, and a work/printing room.

There will be three drive-through carports and ample parking, Pastor VanPay says. The church will serve as its own contractor in the construction.

Iowa congregation dedicates addition

OXFORD JUNCTION, IOWA—The Assembly of God here recently dedicated an addition to its church building and a 15-passenger van, according to Pastor Keith D. Roepcke.

The recently completed facilities include Sunday school rooms, pastor's study, superintendent's office, nursery, fellowship area, and storage space. Carpeting and redecorating were also completed in the existing sanctuary building.

Dedication services were held during the Sectional Fellowship Meeting with Ramon Booth, former pastor and the present sectional presbyter, bringing the afternoon message. Norman Tosten, also a former pastor and now the Iowa District secretary-treasurer, brought the evening message.

Pastor Roepcke reports spiritual growth in the lives of the people during this time of expansion.

CUSHMAN, ARK.—Evangelists J. C. and Mrs. Nichols led a revival at First Assembly recently. Three were saved and one was baptized in the Holy Spirit.

Prayer was offered for a lady who was to enter the hospital during the revival for the removal of five tumors in her abdomen. She went into the hospital and had routine X rays. Upon examining the third set of enlarged X rays, the doctors discovered all five tumors were gone, and all that was left was a small scar where they had been. God had healed her.

Pastor Gary Blackmon reports that since the revival the church has continued to grow in all areas. One week there were 130 in Sunday school, with more in church. (The town population is only about 400.)

BETTENDORF, IOWA—First Assembly enjoyed a good revival with the King's Daughters this summer. Evangelist Dee Lynn preached

with an anointing from the Lord, and a number were saved and healed. Many were baptized in the Holy Spirit.

Tuesday was youth night. "The Last Generation Singers" (First Assembly's teen choir) presented excerpts from John W. Petersen's patriotic musicale "I Love America" and left on their annual summer tour through Illinois and Iowa the next day.

Douglas R. Rose is pastor.

STUTTGART, ARK.—Trinity Tabernacle was blessed with a revival held by Evangelist Tom Waggoner of Springfield, Mo.

Attendance was very good. Four were saved and 10 were baptized in the Holy Spirit.

One lady was healed of a heart condition, and another of a leg problem. Three were healed of stomach trouble.

Pastor Robert White reports many people of neighboring assemblies attended. One pastor dismissed his Wednesday night service. It was an outstanding revival and the impact is still being felt.



Exterior view of Canyon View Assembly in Foresthill.

Assembly in California dedicates church

FORESTHILL, CALIF.—Canyon View Assembly now occupies its new debt-free building with a 150-seat sanctuary, nursery, prayer rooms, a kitchen, and school facilities. The church is valued at \$150,000 though only \$58,000 was invested in the project.

Participating in the dedication service were W. O. Vickery, district superintendent of Northern California-Nevada, and Milton Newman, pastor of Country Centre Assembly, Sacramento.

The assembly began as Foresthill Community Church in 1955. During the ministry of

Leonard Harris, the Holy Spirit was outpoured. In November 1970 the congregation affiliated with the General Council.

Pastor Gary Anderson came to Canyon View Assembly in August 1971. In 1972, 2.2 acres of land were donated to the church.

A number of people in the community, along with church members, donated their skills during the church's construction.

"This town needs a good church," stated a businessman who paid one of his workers to help in construction. Foresthill has no other full-time pastor.

you
came
unto
me.

MATTHEW 25:36

Assemblies of God prison ministries move behind bars in every state through support of prison chaplains, production of Bible study courses, visitation, and correspondence. This ministry, in direct response to the Lord's command, needs your prayer and financial support.

PRISON SUNDAY
OCTOBER 14, 1979

CRAWFORDSVILLE, IND.

—Seven were saved at First Assembly in a revival with Evangelist Jeremiah Hanley in July. Pastor Randy Hopkins writes:

"This meeting was fuel to the revival fires already burning here. Evangelist Hanley powerfully portrayed the beauty of pure Christianity, and the church as a whole accepted that challenge. There were several visitors in each service.

"We are experiencing growth at its best. New converts become instant soul winners, and the church is electrified as a result. Yes, the number is increasing, but most of all the size of the people's hearts is increasing."

SYSTEMS ANALYST NEEDED

The General Services office at the Assemblies of God Headquarters has a vacancy for a systems analyst. Applicants should have at least 2 years' experience in overall systems development, including a working knowledge of IBM 370/148 DOS/VS.

Replies will be held in confidence. Write: Personnel Manager, Assemblies of God, 1445 Boonville, Springfield, Mo. 65802.

EVANGELISTIC EVENTS

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR | |
|------------|-----------------|--------------------------|-----------------|---------------------------|--------------------|------------------|
| Ala. | Bessemer | Garywood ¹ | Sept. 30-Oct. 4 | Aunt Jo & Her Helpers | John Loper | |
| | Phenix City | A/G | Oct. 7-10 | Von & Kathi Lombard | Ron Pitts | |
| | Samson | Sellersville | Sept. 30-Oct. 6 | Tommy Atwood | Mack Free | |
| Alaska | Tallassee | First | Oct. 7-12 | The Bachman Family | Roger Cooper | |
| | Chugiak | Chapel | Oct. 9-14 | Warren D. Combs | Michael Minogue | |
| | Cordova | A/G | Oct. 2-7 | Warren D. Combs | Gary Davidson | |
| Ark. | Batesville | First ¹ | Oct. 8-12 | Louis & Mary Smith | Robert Peacock | |
| | Camden | Cullendale ¹ | Oct. 7-11 | Melody A. Williams | Tommy Carpenter | |
| | Hickory Ridge | Smith Center | Oct. 3-7 | Charles & Evon Stoker | Fred Witcher | |
| | Hot Springs | Calvary | Oct. 7-12 | Kenneth Moore Family | A. D. Bates | |
| | Mtn. Pine | A/G ¹ | Sept. 30-Oct. 4 | Charles J. Aaron | Paul Dorey | |
| | Ozark | A/G | Oct. 8-14 | Stephen & Louetta Grace | Richard Birdsong | |
| | Ozark | Mountain Top | Oct. 9-14 | Loyd & Neoma Blake | Don Simpson | |
| | Piggott | A/G | Oct. 21-28 | Sherman Cox | R. C. Pickney | |
| | Russellville | Bethel | Oct. 10— | Tom Ogdon | Gerald Chenoweth | |
| | Salem | A/G | Oct. 7-14 | J. C. & Mrs. Nichols | Leon Lowe | |
| Calif. | Smackover | First ¹ | Sept. 30-Oct. 4 | Melody A. Williams | W. N. Harris | |
| | Boyes Hot Spgs. | Sonoma Val. ¹ | Sept. 30-Oct. 5 | Charles J. Senechal | William Shelley | |
| | Fillmore | Pentecostal | Oct. 7-11 | Stanford E. Linzey | Joseph Ferrante | |
| | Herlong | A/G | Oct. 7-12 | Russell Coyne Family | David Faggard | |
| | Lemoore | Full Gospel | Oct. 3-7 | Linfield Crowder | Phillip Hillard | |
| Colo. | Merced | Calvary | Sept. 30-Oct. 5 | "Al" Eden | W. E. Hubbard | |
| | Novato | Marin ¹ | Oct. 7-12 | Charles J. Senechal | Roger Houtsma | |
| | Brush | Calvary | Sept. 30-Oct. 3 | Kenneth & Frances Baker | Stephen Harris | |
| | Colorado Spgs. | All Peoples | Oct. 7— | D. L. Parker Family | Joe Malacara | |
| | Grand Junction | Bethel | Oct. 8-14 | Edwin & Mrs. Burris | John Haines | |
| Conn. | Rifle | A/G | Sept. 30-Oct. 7 | Edwin & Mrs. Burris | Charles Hefton | |
| | Rocky Ford | Faith | Oct. 1-5 | Stephen & Louetta Grace | Jimmie Ledgerwood | |
| | Sterling | A/G | Oct. 7-12 | Kenneth & Frances Baker | Melvin Kisser | |
| | Hamden | Pine Grove | Sept. 30-Oct. 4 | 3 Ms for the Master | Dennis Luckey | |
| | Goulds | Full Gospel | Oct. 7-10 | Ron Davis Evang. Outreach | John Brooke | |
| | Niceville | First | Sept. 30-Oct. 3 | Von & Kathi Lombard | George Skipper | |
| | Ga. | Adel | First | Oct. 7-10 | Sam Farina | Gene Cumpton |
| | | Griffin | First | Oct. 7-14 | Carl & Melba Perry | William Fountain |
| | | Soperton | First | Oct. 7-12 | The Green Family | Jerry Seay |
| | Idaho | Toccoa | Faith Memorial | Sept. 30-Oct. 4 | Tony & Pam Garland | Carl Stewart |
| Pinehurst | | Valley | Oct. 10-14 | Charley Hudspeth | Len Schmautz | |
| Burbank | | Oak Lawn | Oct. 7-14 | Ken Krivohlavek | James McKenzie | |
| Camp Point | | A/G ¹ | Oct. 7-11 | Betty Jane May | Ray Peters | |
| Hartford | | First | Sept. 30-Oct. 5 | B. R. Minton | Larry Sheaves | |
| Ind. | Jacksonville | First | Oct. 7-10 | B. R. Minton | F. H. Toliver | |
| | Mattoon | First | Sept. 30-Oct. 5 | Glynn & Gay Lynn Dickens | Paul Parsons | |
| | Linton | A/G ¹ | Sept. 30-Oct. 4 | Paul & Myrtle Hild | Louis Yendrek | |
| Iowa | Marion | Jonesboro | Sept. 30-Oct. 7 | Donn Andreatta | Melvin Plank | |
| | Shenandoah | Full Gospel | Oct. 7-11 | Bob & Elizabeth Abbott | Hilton Griswold | |
| Kans. | Hutchinson | South Side | Sept. 30-Oct. 5 | Loyd & Neoma Blake | Rex Rictor | |
| | Paola | A/G | Oct. 7-10 | Paul & Nancy Williams | Derrell Miles | |
| Ky. | Clinton | First | Oct. 7-14 | Roger Gerard | Everett M. Lee | |
| | Frankfort | First | Oct. 10-21 | J. L. & Dortha Pittman | Jerry Parritt | |
| La. | Bastrop | Trinity | Sept. 30-Oct. 3 | David & Paula George | Michael Wright | |
| | Leesville | First | Oct. 7-10 | Steve & Bridget Davis | George Kappaz | |
| Md. | Laural | First | Oct. 11-21 | D. J. & Anna Mary Paglia | Paul Boyce | |
| | New Bedford | Calvary | Sept. 30-Oct. 3 | Ken & Martha Pikenton | William Borrows | |
| Mass. | New Bedford | Calvary | Oct. 7-9 | David Walker Family | William Borrows | |
| | Cheboygan | Huron St. Tab. | Oct. 7-12 | David & Sherrill Fulton | John Barrow | |
| Mich. | Kalamazoo | Nazareth ² | Oct. 2-7 | Moses Copeland | Joel Cavazos | |

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EVANGELISTIC EVENTS

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|---------|----------------|----------------------------|------------------|------------------------------|--------------------|
| | Portland | A/G | Oct. 7-12 | Louie Calaway | Ronald Sparks |
| | Tuscola | A/G | Oct. 7-17 | Steve Cook Family | Max McCloud |
| | Wyandotte | A/G | Sept. 30-Oct. 5 | Louie Calaway | Paul Cowan |
| Minn. | Crosby | A/G Tab. | Oct. 7-17 | James B. Singleton | Wally Sutton |
| | Worthington | A/G | Oct. 10-21 | Larry Meade Ministries | James Millsaps |
| Mo. | Harrisonville | Berean Chapel ¹ | Sept. 30-Oct. 4 | Betty Jane May | Warren Davenport |
| | Jackson | First | Oct. 10-21 | Tom Waggoner | Herbert Bruhn |
| | Malden | First ¹ | Oct. 7-11 | Paul & Myrtle Hild | Elbert Mason |
| | Marionville | A/G | Oct. 7-12 | Stan & Sherry Welch | William Fish |
| | Springfield | Friendship | Oct. 7— | L. F. Ammons | W. E. Nichols |
| Mont. | Libby | A/G | Sept. 28-30 | Jim Wellborn | Edwin Jacobson |
| Nebr. | Aurora | A/G | Oct. 7-12 | Adrian Harper | Howard Rice |
| | Lincoln | First ¹ | Sept. 30-Oct. 4 | Bob & Elizabeth Abbott | Jack Glass |
| | O'Neill | Word of Life | Sept. 30-Oct. 5 | Adrian Harper | James Loutzenhiser |
| | Sidney | A/G | Sept. 30-Oct. 5 | Ray Sorensen | Lloyd Gordon |
| N.H. | Nashua | Christian | Oct. 10-14 | David Walker Family | Richard Babcock |
| N.J. | Wayne | Calvary Tem. ¹ | Sept. 30-Oct. 4 | Gordon & Esther Preiser | Richard Fogel |
| N. Mex. | Albuquerque | Evangel Tem. ¹ | Oct. 7-12 | Billy & Vickie Burns | Raymond Franks |
| N.Y. | Carthage | Calvary | Oct. 1-3 | William Caldwell | Walter Schell |
| | Port Chester | Parkside | Oct. 9-14 | Michael & Rita Jo Amico | Almer Harris |
| | Poughkeepsie | Faith | Oct. 10-14 | William Caldwell | E. C. Damiani |
| N.C. | Cherryville | Christian | Oct. 8-14 | Don & Doris Carver | Richard Laverdure |
| | Franklin | Cullasaja | Oct. 7-12 | Tony & Pam Garland | Royce Stephenson |
| N. Dak. | Jamestown | WM Retreat | Oct. 9— | Esther Palmer | L. Bratwood, DWMP |
| Ohio | Byesville | A/G | Oct. 7-12 | Joe Peterson Team | Dan K. Ball |
| | Cincinnati | Mt. Carmel | Oct. 7-10 | Lloyd Portin | Robert Per Due |
| | Defiance | First | Oct. 2-7 | Esther Palmer | Roger Culbertson |
| | Lima | First | Sept. 30-Oct. 3 | Joe Peterson Team | Jerry Hall |
| | Scioto | Abundant Life ³ | Sept. 30-Oct. 14 | J. Anthony & D. Arlene Silva | Joseph McCray |
| Okla. | Kingston | Faith | Oct. 7— | Lawrence & Patty Posey | Albert Tanksleary |
| | Marlow | First | Oct. 10-14 | Max Alley Family | Pat Metz |
| | Mooreland | First | Sept. 26-30 | Charley Hudspeth | Jack Salkil |
| | Savanna | A/G | Sept. 30-Oct. 12 | Robert & Jean Teel | Billy Boutwell |
| | Stonewall | A/G | Sept. 30-Oct. 4 | Jennie L. Powell | Jim Capps |
| Oreg. | Whitesboro | A/G | Oct. 7-14 | Lester L. Lowry Gospels | Charles Parker |
| Pa. | Hood River | A/G | Oct. 7-12 | "Al" Eden | Jack W. Wien |
| | Bedford | A/G | Sept. 30-Oct. 12 | Gary Benson | N. E. Haupt |
| | Ellwood City | A/G ⁴ | Oct. 9-14 | David & Elizabeth Dean | Cecil Price |
| | Ephrata | Evangel | Sept. 30-Oct. 7 | Arnold & Anita Segesman | J. W. Clark |
| | Greentown | A/G | Oct. 3-7 | Samuel & Beulah Clutter | Robert Legg |
| | Lancaster | Glad Tidings | Oct. 3-7 | D. J. & Anna Mary Paglia | Robert Dearborn |
| | Landisburg | A/G | Oct. 5-7 | William Caldwell | Ronald Briggs |
| Tenn. | Dyer | First | Oct. 7-17 | I. D. Rayborn | Aubrey Cole |
| | Kingsport | First | Oct. 7-9 | Mike Brown | E. Jerald Ogg |
| Tex. | Angleton | Central | Oct. 7-14 | David & Paula George | G. P. Leatherwood |
| | Austin | Heights | Sept. 27-30 | Bob McCutchen | Paul Joyner |
| | Cuero | First | Oct. 3-7 | James & Peggy Hazelton | Danny Lane |
| | Dallas | Glad Tidings | Sept. 30-Oct. 7 | Helen Steele | D. D. Atkinson |
| | Everman | A/G | Sept. 30-Oct. 12 | "Rudy" McAdams | Gerald Waite |
| | Gainesville | First | Sept. 30-Oct. 7 | C. L. Vermillion | James Daily |
| | Garland | Monica Park | Oct. 7-21 | Leon L. Ammons | Hubert Ratliff |
| | Houston | Southwest | Oct. 7-14 | Jesse K. & Donna Moon | Ray Guinn |
| | Irving | Central | Sept. 30-Oct. 7 | Jesse K. & Donna Moon | Bill Erhardt |
| | Kerrville | First | Sept. 30-Oct. 14 | A. R. Kennedy | Willie Perkins |
| | McKinney | Full Gospel | Oct. 9-14 | Richard & LaVera Havner | James Hurst |
| | Midland | Gardens ¹ | Sept. 30-Oct. 4 | Billy & Vickie Burns | Wayne Snyder |
| | Newton | First | Sept. 26-30 | The Stoker Family | Marcus Grisbee |
| | Olton | A/G | Oct. 7-14 | Mike Eddy | Larry Boyd |
| | Sunray | A/G | Oct. 7-11 | Jennie L. Powell | L. G. Bradshaw |
| | Tyler | Grace Chapel ¹ | Oct. 1-5 | Louis & Mary Smith | Tom Maddux |
| | Universal City | Victory | Oct. 3-7 | Dave E. Laughlin Family | J. W. Pinkston |
| | Waxahachie | South Park | Oct. 2-7 | Jim Snyder Family | Alfred White |
| Va. | Whitehouse | First | Sept. 30-Oct. 7 | Richard & LaVera Havner | Jerry Shipman |
| | Abingdon | First | Oct. 3-7 | Bob McCutchen | Jerry Wade |
| | Arlington | Calvary Gospel | Oct. 7-11 | 3 Ms for the Master | Lloyd Eflin |
| | Centreville | A/G | Oct. 7-14 | David Baird | Edward Allen |
| | Dante | First | Oct. 10-14 | Bob McCutchen | Roger Williams |
| | Manassas | A/G | Oct. 7-11 | Sammy & Judy Hayes | Vincent Beemer |
| Wash. | Lind | A/G ¹ | Oct. 7-12 | Chuck & Kathy Foster | Clarence Shoop |
| | Oakville | A/G ⁵ | Sept. 30-Oct. 5 | Chuck & Kathy Foster | Melvin Buhler |
| W. Va. | Shepherdstown | Berean | Oct. 7-14 | Ivor & Doris Hugh | John Peacher |
| Wis. | Madison | Evangel Tem. | Sept. 30-Oct. 3 | Gary Thomson | Andrew Eytzen |

¹ Children's Revival ² Victorious Life Crusade ³ Abundant Living Crusade ⁴ Christ-Life Revival ⁵ Youth Crusade
 Due to printing schedule, announcements must reach the *Pentecostal Evangel* 6 weeks in advance.

CROSBY, N. DAK.—Evangelists Bill and Naomi Hayes recently conducted a revival at the Assembly of God here. Two were saved and two were baptized in the Holy Spirit.

Pastor Paul I. Anderson writes: "The evangelist has a rich ministry in the Word as it relates to family relationships. Sound Biblical principles pro-

vided answers as to why things happen in our lives and what we can do about it.

"The music and ministry of the Word were a tremendous blessing in each service. There were definite results which will continue after the meetings.

ANNOUNCEMENTS

47th anniversary and home-

coming—Assembly of God, Lemoore, Calif., Oct. 14. District Superintendent William H. Robertson will be morning speaker. Former pastors will speak in evening service.—Phillip Hilliard, pastor
50th anniversary and homecoming—Assembly of God, Edgemont, S. Dak., Oct. 14, 15.—Leon P. Mitchell, pas-

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9/30/79

MINISTER TO THE FAR EAST WITH CHRIST



Rhoda Delgatty

KENNEWICK, WA.—Mrs. Rhoda Delgatty, wife of G. Verdun Delgatty (Assemblies

of God approved minister abroad), went to be with the Lord on July 21, 1979.

Sister Delgatty was born Rhoda Agnes Latto on June 20, 1915, to Mr. and Mrs. Hugh Latto in Manitoba, Canada. She attended Bible school in Canada and was licensed as an Assemblies of God minister in 1940.

The Delgattys pastored churches in Canada and in Arlington and Kennewick, Washington. They have been

members of the Northwest District of the Assemblies of God for a number of years.

Since 1969 the Delgattys have been ministers to the Far East. Their foreign work included evangelistic and teaching ministries in the Philippines, Western Samoa, and the New Hebrides.

Mrs. Delgatty is survived by her husband Verdun, daughter Ruth Johnson, and sons Verdun, David, and Roy.

APPROVED MINISTERS ABROAD



The Jimmy Zachariou family Greece

MISSIONARIES GOING TO THE FIELD



The David Smith family Kenya



The Harold Mintles Ecuador



The T. O. Johnstons Mexico

The following missionaries are returning to the United States for deputational work: Faye Clark (Belgium); Naomi Dowdy (Singapore); the Ted Hayneses (Canary Islands); the Robert Houlihans (Japan); Barbara Liddle (Indonesia); and the Theron Roushes (Columbia).

The Walter Kornelsens (Nigeria) are transferring to Sierra Leone, and the Jack Willises (Malaysia) are transferring to ICI, Belgium.

The following missionaries are transferring to the ministerial list: the Leonard Douglasses (Bolivia); the Dewain Ducks (West Germany) Trudy Etheridge (Costa Rica); the John Friesens (South Africa); the Dewey Hatleys (Vida Publishers); the Bobby Herndons (inactive list); the L. Tom Hineses (Philippines), the James Hodgases (Israel); the Loren McRaes (inactive list); and the Jimmy Roanes (Philippines). The William Greenes, ministers to the Philippines, are transferring to the ministerial list.

Edna Ahlberg, retired missionary, is transferring to the active retired list.



The J. W. Wyckoff family Senegal



Velna Kelley Peru



The Ralph Cimos Nigeria



The Jim Andrews family Taiwan



The Nicolas Pino family Chile



The Russell Schirmans Haiti



The Lloyd Marsh family Bolivia



The Philip Shores family Zaire



The Daniel Bogdan family Malaysia



The Larry Smith family Bangladesh



The Jim Anderson family Japan



The Victor Hedman family Argentina

GATHERING AROUND THE TABLE OF THE LORD

Next Sunday many congregations across the U.S. will partake of the Lord's Supper. It is the custom in thousands of Assemblies of God churches to observe this ordinance on the first Sunday of each month.

Do we look forward to this sacred occasion as eagerly and soberly as we should? We need to set aside enough time to make it meaningful. Do we search our hearts and prepare our lives adequately?

The apostle warned: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Corinthians 11:27,28).

It is an eloquent ceremony, so simple in its form, yet so blessed when properly observed. It serves a threefold purpose:

It is a memorial service

Jesus said, "This do in remembrance of me" (Luke 22:19). Is it not significant that the only memorial Jesus asked us to observe for Him was the Communion? He did not ask us to celebrate His birth, but only His death. Evidently this is the pic-

ture He wanted to hang in our minds: a picture not of a brilliant Teacher (though He was that) but of a loving Friend; a picture not of a mighty Miracle Worker (though He was that) but of One who gave His life to save us.

It is a thanksgiving service

Sometimes it is called the Eucharist, a word that simply means "the giving-of thanks." This sacred ceremony surely is an appropriate thanksgiving service. We give thanks for the precious blood He shed for us, symbolized by the grape juice; and we give thanks for the ordeal that broke His body, typified by the broken bread.

Luke tells us that Jesus "took bread, and gave thanks," and that "He took the cup, and gave thanks." We do well to follow the example of our Lord and return thanks every time we partake of food and drink. And while we eat the material food, let us ask God to feed us also with the spiritual bread that sustains our spiritual life. At the Lord's Supper, in particular, we can receive rich nourishment for our spirits if we reach out and appropriate it from the Lord.

It is a fellowship meeting

As surely as the Lord Jesus was present at the first Lord's Supper, He is present every time two or more of His followers gather around the Communion table. Do we recognize His presence? Or are we like the two disciples with whom Jesus talked on the road to Emmaus, of whom it is written that something kept them from recognizing Him?

The term Communion denotes fellowship. Paul used this word in 1 Corinthians 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" It is the Greek word *koinonia* which implies a fellowship as well as a sharing.

We share Christ's life and we share our brethren's lives. We fellowship with Christ and we fellowship with fellow-believers. The Lord's Supper is meant to be a fellowship meeting, for "our fellowship [*koinonia*] is with the Father, and with his Son" (1 John 1:3), and we also have "the communion [*koinonia*] of the Holy Ghost" (2 Corinthians 13:14).

The Lord's Supper therefore offers sacred fellowship with God the Father, God the Son, God the Holy Ghost, and fellow-members of the church. —r.c.c.

PENTECOSTAL EVANGEL

September 30, 1979 Number 3412

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WE BELIEVE . . .

. . . the Bible is the inspired and only infallible and authoritative written Word of God.

. . . there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost.

. . . in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, in His personal future return to this earth in power and glory to rule a thousand years.

. . . in the Blessed Hope—the rapture of the Church at Christ's coming.

. . . the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ.

. . . regeneration by the Holy Spirit is absolutely essential for personal salvation.

. . . the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer.

. . . the baptism in the Holy Spirit, according to Acts 2:4, is given to believers who ask for it.

. . . in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life.

. . . in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

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Revivaltime Evangelist Dan Betzer

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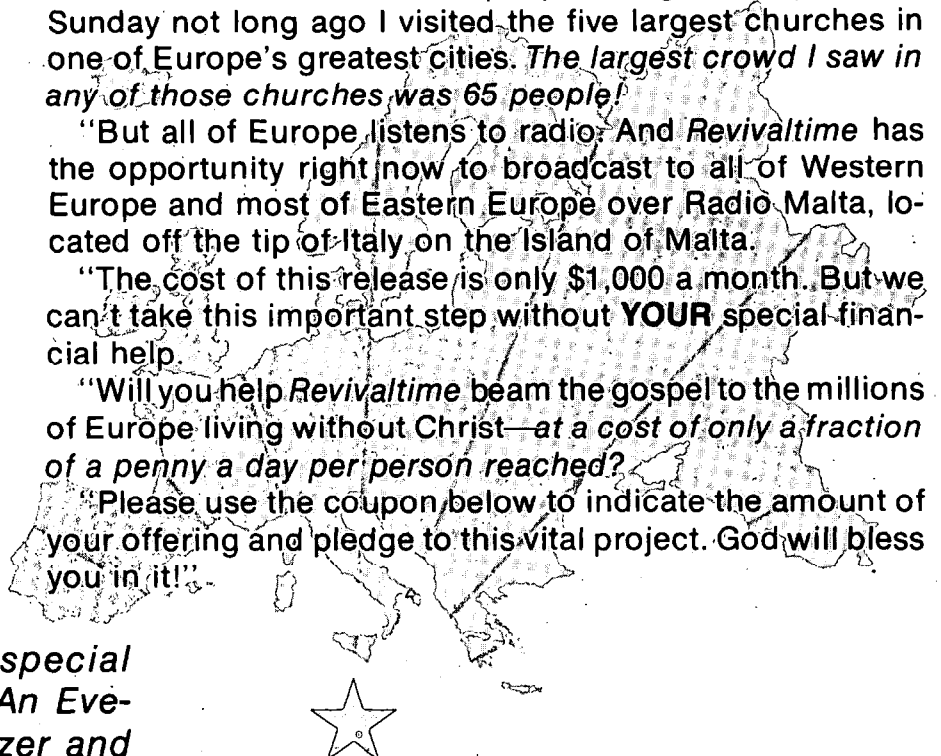
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